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THE
ILIAD OF HOMER,

BOOKS ONE TO EIGHT;

CHIEFLY ACCORDING TO THE TEXT OF DR KENNEDY;

WITH

ORIGINAL NOTES, PHILOLOGICAL AND EXEGETICAL;
EXAMINATION QUESTIONS, &c.

COMPRISING ALSO THE VARIOUS READINGS AND COMMENTS

OF

THE MOST EMINENT CRITICS ON HOMER.

BY

A. R. FAUSSET, M.A.,

LATELY SCHOLAR AND SENIOR CLASSICAL MODERATOR, TRINITY COLL. DUBL.;

EDITOR OF TERENCE, AND LIVY; ALSO OF THE GNOMON OF BENGEL:

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PREFACE

TO THE FIRST EDITION.

As the public are not likely to form their judgment of the merits of any work submitted to them, by the encomia its author may think fit to lavish upon it in a preface, I felt, at first, inclined to lay the produce of my labour before them, without imposing on myself the supererogatory trouble of introductory remarks. On reflection, however, it seems to me that a few suggestions, from one who may without vanity call himself a veteran, will not prove altogether unacceptable to the tyro who wishes to be armed at all points previously to his entering on his Homeric campaign.

In the first place, then, I would advise you to discard above all things any feeling of Zoilism—any spirit of fastidiousness—because of the simplicity of style which characterizes these poems, so very unlike anything to which you have been heretofore accustomed (the Pentateuch perhaps excepted). Approach in a spirit of assiduity, of docility, of veneration, prepared, like that stupendous genius Æschylus, with patience and yet avidity to gather up the *τεμάχη τῶν Ὀμήρου μεγάλων δαίπνων*. “Mighty banquets,” indeed, are those which await you, banquets, to participate in which—I fear not the imputation of extravagance or affectation when I assert it—would amply compensate you for all the toil and energy you can possibly expend on the acquisition of the language, had the unsparing hand of Time left us no other treasure—no other monument of Grecian genius. Compared with this giant of human intellect, how Virgil sinks into absolute insignificance, —how puppet-like the shadowy names of the Æneid compared with the living heroes of Homer! Virgil’s failure Niebuhr considers to have arisen from the fact, that “no epic poem can be successful, if it be anything

else than a living and simple narrative of a portion of something which, as a whole, is the common property of a nation." This element of success Homer at least wants not: * throughout his poems there reigns an air of reality, a vivid freshness of colouring, a never-ending variety, a simple and unaffected grace; in short, a *μορφὴ ἐπίων*, to such a degree, that he must be utterly devoid of taste and feeling whose attention is not aroused, and whose whole soul is not fascinated by the living portraiture of character which the poet's imagination has conjured into existence.

But "*hactenus hæc.*" Let me now advert to a topic which appears to me one of considerable importance. As regards the medium by which the poet conveys his thoughts to us, it is of much consequence you should form correct conceptions. You have, of course, been thoroughly instructed in your Greek grammar; and it is right you should be so; but, at the same time, remember that the *κοινὴ διάλεκτος*, therein set forth, is merely a *book* language, formed according to grammatical notions; that it is *not* a spoken language; and that the several parts of Greece, even Athens herself, the mistress of refinement, had severally grammatical forms peculiar to their respective dialects. Nor can a single state be pointed out in which the *κοινὴ διάλεκτος* of the grammarians was spoken; nay more, it might seem anomalous at first sight, that in one dialect some forms of a different dialect should *regularly* occur, ex. gr. so-called Doric forms, as *ἄραρε*, *λόχαγος*, and also Ionic forms, as *ξεῖνος*, *δοῦρι*, *μοῦνος*, in the Attic dialect; but the difficulty at once vanishes, if we regard these forms not as Doricisms or Ionicisms, but as forms retained from the luxuriant stock of the primitive language, though appropriated more peculiarly by some one dialect than by the others. In fact, the term *κοινὴ διάλεκτος* would with more propriety be applied to the universal language of Greece as spoken in Homer's day: before that the dialects, having arisen from various causes, especially migrations, appropriated each peculiar forms to itself, from the rich and varied general stock of grammatical forms belonging to the common parent language. For it is a fact, which, though not generally known, is not the less true and incontrovertible, that the rich luxuriance of grammatical forms, such as the signs of cases, moods, and tenses, so far from increasing, have been constantly on the decrease from the effect of time; thus, the farther we go back in the investigation of the Greek language, we find the greater abundance of such forms, and the analogies the more complete. Hence may be derived one criterion by which the greater or less antiquity of languages may be appreciated: ex. gr. We find in Latin a greater approximation to the original Pelas-

* From this very cause, sc. the *national* character of his poems, Vico in his *Scienza Nuova* was led to the conjecture that "Homer was the ideal or the heroic character of the Greek people (and not *one* individual poet), *relating its own history in national poetry.*" His premises are decidedly true, but his conclusion false.

gic type, as appears, as well in other respects, as also in the more perfectly developed system of case-endings, when compared with Greek—or rather, I should say, when compared with the more modern Greek; for anciently the Greek, before the Hellenic element had supplanted the Pelasgic, as well as Latin, had probably six cases, sc. nominative, genitive, dative, accusative, ablative, and locative: we therefore may pronounce Latin, generally speaking, the more archaic of the two languages. Moreover, that this rich variety of grammatical forms is not of late introduction, is incontestably proved by the fact, which Müller notices, that we find traces of almost all of them in the cognate languages (the aorist tenses for instance, which represent an action as a *moment*), which could not have been the case unless the languages, before they diverged, had possessed these forms in common. You will be careful, then, not to be misled by preposterous and inaccurate expressions such as, “this form is Doric, or Ionic, or Æolic, or Attic, for the form which my grammar states to be the correct one,” just as if Homer composed his poems in a heterogeneous jargon compounded of dialects and provincialisms of the most motley variety. Perhaps one of the most important advantages the careful study of Homer affords is, that in it is given you a key whereby you may obtain access to the Pelasgic in its primitive purity, before it was diluted by the admixture of the Hellenic; and thus may acquaint yourself in some degree with one of the most ancient of the Indo-Germanic languages. Let me therefore implore of you to avoid the so-entitled *Clavis Homerica*, as you would avoid error, and substitute forthwith for it the following invaluable works, the *Lexilogus*, the *Irregular Verbs*, and the *Greek Grammar* of Buttmann, a writer whose patience and philosophical spirit of inquiry, based on the soundest principles of criticism, cannot be too highly eulogized; Liddell and Scott’s *Lexicon*, Donaldson’s *New Cratylus* (a work whose value would be much enhanced by the adoption of a more copious index and a better arrangement), and Thiersch’s *Greek Grammar*. But of all these I would urge you, if you wish to be really acquainted with the Homeric forms, study Buttmann thoroughly, “Nocturnâ versate manu, versate diurnâ.” He does not, as many, first start a theory, and then accommodate the facts to that preconceived theory; but, upon that truly philosophical principle of Bacon, he reasons from a copious collation of passages up to the theories and inferences which naturally flow from such collation.

Pardon me, here, if I digress a little by the introduction of a subject, which I must allow is almost οὐδὲν πρὸς Ὀμήρου, but one of which the importance will, I trust, be my excuse for the digression. Translation is, perhaps, regarded by you as one of the least of the difficulties you have to encounter in your preparation for that ordeal which you must expect to undergo in passing through our University; and yet, “crede experto,” a really good translation, and such as will be approved of *here*—for I am proud to say in this respect our ALMA MATER exceeds

her English sisters as much, perhaps, as they surpass her in composition *—is a matter by no means so easy of attainment as you may imagine. A translation in which the signification of each word, whether simple or compound, is expressed fully, and yet without circumlocution; in which the signs of tenses are carefully expressed; the particles not regarded, as they preposterously are by some, as mere expletives to fill up τὸ κεχρηδὸς τοῦ ῥυθμοῦ, but given in their complete force as embodying the most delicate shades of meaning, and as being among the characteristics of Greek, which impart that flexibility for which the language is so distinguished—a translation at once accurate and concise, and yet fluent and perspicuous. Such a translation alone contains the elements necessary to constitute a *good* one—such a translation as this, be assured, none but a sound and elegant scholar can give—such a translation, by enabling you to set forth in a becoming dress the ideas of others, will serve as a useful *προαγωγή* for occasions in after life, wherein it may be necessary for you to invest with appropriate diction ideas that are your own. What then are the means of attaining this desirable object? Of course, to know the full signification of words you must again and again consult such works as I have noticed above; accustom yourself to translate aloud, and, by assuming the character of a listener to yourself, and not merely a speaker, your ear will act as your best monitor,—translate clause by clause distinctly and collectedly, so that your eye may be always somewhat in advance of your tongue. I would recommend you also to translate (as far as you can consistently with good English) in the order the words present themselves, and this, for various reasons; chiefly, because you thus adopt the *natural* order, as contrasted with the *logical* order of our English sentence—the collocation intended by the author himself, and therefore that best adapted to express the precise meaning he wished to convey; moreover, by adopting this suggestion you will be least likely so to entangle yourself in the sentence, that you will be “*Nequidquam cæno cupiens evellere plantam.*”

I have throughout this work given the proper names of deities in their Greek forms, and I should recommend you to do the same; for in many cases it is very questionable if the attributes of the Latin fully accord with those of the corresponding Greek divinities, ex. gr. Saturnus with Κρόνος; and to say the least of it, it seems to me rather inept to render Greek by Latin terms, especially when the former are just as familiar to our English ears as the latter.

Upon points of general and external information, Müller's *Literature*

* Even in this respect, as in all others relating to Classics, there have been rapid strides toward improvement made during the last few years, thanks to the praiseworthy exertions of our Provost and Board. Let but some permanent encouragement be held out to the pursuit of Classical learning, whether by the establishment of Classical Fellowships or Professorships, and the most glorious results may be confidently augured.

of Greece, Thirlwall's *History of Greece*, 1 vol., Mitford's *History of Greece*, 1 vol., Heeren's *Political History of Greece*, Coleridge's *Introduction to the Study of the Classic Poets*, are indispensably requisite; Darley's *Treatise on Homer* also contains a copious compilation of useful matter: Müller's work, however, is that to which I should advise you to devote your chief attention, as being the treatise of an author imbued with the genuine spirit of classic criticism—with all the ingenuity of imagination and powerful grasp of intellect for which the sons of Germany are so distinguished, without being at the same time tainted with a particle of that scepticism, which so often follows in the train of intellectual ingenuity, and which, I must confess, disgusts me almost as much when brought to bear on old Homer, whom they unscrupulously dismember and eviscerate, nay even consign to utter nonentity and annihilation, as when applied by their unhallowed neology and presumptuous self-sufficiency to the word of the living God.

The extracts in this work from the authors I have recommended to your study, I hope I need not say, are not intended to encourage indolence, but rather to excite a zest—to give you a *pragustatio* of the rich viands which await, and will amply reward, your personal acquaintance with those authors.

Finally, as regards the contents of this volume—if you peruse it, you will know what is contained therein; if not, what advantage can there ensue from my acquainting you with its contents? I therefore wind up this preface, lengthened out to a degree much beyond the bounds by which I thought it would have been limited, entreating you critics of the capacious and censorious *genus* to keep aloof “*acuto ne secer ungui*,” but to you of a judgment candid, generous, and unsoured by acetous criticism, I take up the words of the Venusine bard and say,

“*Vobis hæc, sint qualiacunque,
Arridere velim; doliturus, si placeant spe
Deterius nostrâ.*”

ANDREW ROBERT FAUSSET.

38, Trinity College, Dublin,
April, 1846.

PREFACE

TO THE SECOND EDITION.

THE favourable reception given by the public to the first Edition of this Work encourages me to bring out a second. Many corrections and additions suggested by more mature reflection, and derived from the labours of more recent writers, are introduced in this Edition. A few brief extracts are printed in the Introduction, as well as a Synopsis of Grote's Homeric Theory in the form of Questions and Answers. I have only to add, what every sincere student of Homer will confirm in his experience, that each fresh reading of the Iliad makes one the more warmly to sympathize with Horace's feeling,

"Trojani belli scriptorem—Præneste relegi;
Qui, quid sit pulchrum, quid turpe, quid utile, quid non,
Planius ac melius Chrysippo et Crantore dicit."

ANDREW ROBERT FAUSSET.

St Outhbert's, York, March 1, 1860.

EXTRACTS.

ON THE HOMERIC QUESTION.

PROFESSOR BLACKIE supposes that Homer sung songs *only half his own* for the public amusement; and these, originally sung separately at national feasts, grew by degrees under his presiding mind into that congruous whole of popular ballads called the Iliad. Homer was not an epic poet in the modern acceptation, but only a *king of ballad singers*, who fused an amount of traditionary ballad materials into his great poem. The true parallel to it is not such an epic as the Æneid, but the Lay of the Niebelungs, and such like.

The consistency with which each character is painted throughout, not only the principal, but the subordinate personages, is a great proof of the unity of both poems. Grote objects to the 9th Book, that in it Achilles is painted in colours incongruous with his character in the other Books. But his address is one continued struggle of a proud spirit to preserve calmness amidst the fierce conflict of his passions. As for the inconsistencies objected to by Wolf, they have ever been the accompaniments of works of genius. If the poems had been patched together, as W. supposes, it seems incredible that Pisistratus would have allowed these petty discrepancies to remain, where they might have been so easily removed. The bard would easily overlook them; but they are precisely what the grammarian and compiler would not fail to notice. Oral recitation continued down to a late period to be the only mode of promulgating poetry in Greece. The rhapsodists, doubtless, recited the Homeric poems as a whole, and so they were kept alive in the popular mind, and were transmitted from generation to generation by a succession or school of Homeridæ.—EDINBURGH REVIEW.

It were about as probable that some ten or twenty sculptors of the age of Pericles, undertaking each a different limb of the statue of Jupiter, should have produced the Olympian Jove of Phidias, as that a number of ballad-singers of the Ante-Olympic era should have combined, by a similar process of patchwork, in producing the Achilles, Priam, or Helen of Homer.—COL. MURE.

SIX PERIODS IN GREEK LITERATURE may be distinguished. I. The Mythical: the origin and early culture of the nation. II. The Poetical: from the epoch of the earliest authentic poem to the 54th Olympiad, 560 B. C. III. The Attic: the rise of the Drama and prose literature, down to the Macedonian ascendancy. IV. The Alexandrine: from the foundation of Alexandria to the fall of the Græco-

Egyptian empire. V. The Roman: down to the foundation of Constantinople. VI. The Byzantine: down to the time when classical Greek ceased to be a living language.

Wolf thought that the unity of the *Iliad*'s authorship could not be maintained *historically* and by *external* evidence; *internal* evidence, he thought, favours its unity. The ballad-like character of it, as of the Castilian old poem the *Cid*, creates the difficulty in proving *conclusively* its unity from internal evidence, in the absence of external. The internal arguments in favour of its unity are, 1. The unity of the plan and conduct of the action. 2. The consistent portraiture of characters throughout. 3. The uniformity of the style. The real question is not, as Wolf and Grote put it, whether a portion is necessary to the whole; but, whether the several parts of each poem are so connected as to exclude the idea of their being once separate—whether they are bound together not by mere juxtaposition, but by mutual reference and organic connection. For instance, the *Ἀπίστυα Διομήδους* in the 5th Book usher the hearer into the midst of the battle, without notice when or why it was fought: the absence of Achilles is taken for granted: Minerva is left in charge of the Greeks, Mars, of the Trojans, in this B., as in the other Books: reference is made to the previous outrage of Pandarus: Diomedes obtains Æneas' horses, which is alluded to afterwards in the 8th and 23rd Books: the wounds that Diomedes inflicted on Mars and Aphrodite, are alluded in B. XXIII.; Minerva reminds the Greeks, that whilst Achilles fought the Trojans never advanced beyond the gates; this is confirmed by Achilles in the 9th B.; Paris, though prominent in previous and subsequent engagements, does not appear in this 5th B.; this accords with the fact that after his defeat by Menelaus he was carried off by Venus to Helen's apartment in the 3rd B., which he leaves not till the end of the 6th B. at the call of Hector: all this is inconsistent with this episode not having in the design of the poet formed an original part of his poem.

Again, every portion of the 17 Books, from the 2nd to the 18th inclusive, *assumes* the anger and consequent absence of Achilles from the field; for instance, the *τειχομαχία* episode is proved to be an original part of the whole from the absence of Achilles being *assumed*. The same fact is assumed in the review of the Greek chieftains which is put in dramatic form in Priam's conversation with Helen, B. III. The glaring improbability that the Greeks should have fought nine years under Troy without Priam having learned to know one leading warrior by sight, is a gratuitous absurdity, if not required by the poetical necessity of its insertion at that particular point of the narrative.

Whosoever subdivides Homer's personality must make these improbable assumptions: 1. That all the best poets who selected the war of Troy as their subject, limited themselves, not only to the 10th year of the siege, but to the particular month of the quarrel of the chiefs: 2. That three-fourths of them, in the choice of adventures, preferred those

which involved the defeat and disgrace of their countrymen : 8. That all the second-rate authors of the same primitive period (Arctinus, Stasinus, &c.) had as scrupulously confined themselves to its previous and subsequent stages. It is only by a reference to the primary concentration of the whole Iliad around the destinies of Achilles, that such an anomaly as the humiliation of the national arms during so much of the action can be explained. Separate ballads, exclusively devoted to such a subject by a minstrel aspiring to be popular with a Greek general audience, would be an absurdity.

THE CATALOGUE IN THE 2ND BOOK we might think unnecessary at first sight. Yet it seems impossible to conceive this standing alone as a separate poem. Such a catalogue of the Greek leaders is not an unnatural preliminary to the long narrative of exploits that follow : and the local interest which it would have to a Greek audience, would excuse its minute prolixity. Besides, if a separate poem, it is inexplicable how it so exactly agrees with the details of the subsequent Books of the Iliad. Moreover, Achilles and the Myrmidons are throughout assumed as absent, which proves a reference to the previous and subsequent Books. Mure adds the argument, that the Cypria enumerates the *Trojan forces only* : but if this be an argument for the authenticity of the Catalogue of the Greeks, it is equally strong against that Catalogue of the Trojans which we now find in the Iliad : if that existed in the age of Stasinus, the author of the Cypria, why did he insert another ? See other arguments against the Catalogue of Trojans, my note, B. II., 816.—THE QUARTERLY REVIEW, No. 174, *On Col. Mure's Literature of Greece*.

As to WRITING, it is difficult to conceive how so complicated a message as that of Prætus (B. VI. 169) could have been sent without the use of some kind of writing. Besides, in the Homeric *τάδε θεῶν ἐν γούνασι κεῖται*, an undoubted allusion is made to the custom of laying their written petitions on the knees of the gods : elsewhere, also, reference is made to the Greek custom of putting books, in reading and writing, on their knees. Homer alludes often to the intercourse that subsisted between Greece and Phœnicia. And the Prophet Joel (chap. iii. 6) mentions Greece as a chief mart, where the Phœnicians sold Hebrew youths as slaves. Would it not be likely that these would introduce into Greece the letters which their Hebrew fathers had known from the time of the Decalogue, written by Jehovah 500 years before the Trojan war ? However the weight of proofs is against *writing materials* having existed in sufficient quantity, of a *manageable kind*, for literary composition or transmission, though letters were probably known.

Besides the banquet, there were other occasions for reciting, viz. at the national festivals. It was these, no doubt, which led to the expansion of the short narrative ballad into the fulness of the epic poem ;

and as the Trojan war united the various tribes of Greece into one nation, banded together for one end, so the poetic contests at the great religious festivals of the nation were the occasion of the genius of a Homer uniting the scattered traditions of the various tribes into one perfect *ÉPOQUE*, interesting to all alike. The ballad thus rose into the epic; the minstrel of a clan to that of the whole race.—THE QUARTERLY AND EDINBURGH REVIEWS.

Homer brings out one subtle element of our nature, which even Shakspeare, the great prober of the human heart, has not noticed, viz. the readiness with which our own distresses find vent in the tears which we shed for those of others—the pleasurable element of sorrow,—the satiety which we feel in its indulgence, and the suggestive effect which our sorrow for another's woe has as to our own.—COL. MURK.

It was the publication of Hómer's poems by Pisistratus which inspired the Athenians with that glorious spirit which so soon showed itself in the repulse of the invading myriads of Xerxes. The same cause accounts for the marvellous outburst of intellect and taste in the petty state of Athens which so immediately followed. However, if the *Iliad* and *Odyssey* had been, as the sceptics say, then *for the first time* put together, there could not but have been introduced by Pisistratus compliments to the Athenian state; a people remarkable for their love of glory and for self-admiration. See B. II. 546—556. Homer's poems stand in the same relation to Greek literature, as the Bible does to ours: they moulded the whole national character, morally, intellectually, and socially.

His lays were introduced into Greece by Lycurgus in the scattered form of separate rhapsodies: into this state they had fallen, becoming detached from one another through the practice of reciting separate portions at distinct times. Hence arose the need that Pisistratus of Athens should *reunite* them: and perhaps then it was that some of the minor inconsistencies have crept into them in their present shape.

THE

ὍΜΗΡΟΥ ἸΛΙΑΔΟΣ

ῬΑΨΩΔΙΑ Ἡ ΓΡΑΜΜΑ, Α΄.

ἘΠΙΓΡΑΦΗ.

Ἄλφα, λιτάς Χρύσου λουιὸν στρατοῦ, ἔχθος ἀνάκτων.

ΜΗΝΙΝ ἄειδε, Θεὰ, Πηληϊάδεω Ἀχιλῆος
Οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε·

ὍΜΗΡΟΥ.—The three principal theories respecting Homer's works may be briefly thus stated:—1. Homer wrote the Iliad with *one uniform design* (I say, *uniform design*, to distinguish this, the common theory, from Bentley's theory, of his having written "a sequel of songs, those of the Iliad for men, those of the Odyssey for women"); and Pisistratus re-arranged the poem, which had been disarranged (*δισπασμένα, σποράδην ᾄδόμενα*, says Pausanias) by the recitations of the rhapsodists. 2. Homer wrote the songs, either in a "sequel" (Bentley), or without any connexion subsisting between the several songs, excepting their common reference to the fate of Troy (as seems to be Mr Clinton's theory); and Pisistratus united these songs for the first time into one uniform whole. 3. Different poets wrote different rhapsodies, which Pisistratus first arranged. Wolf, Heyne, &c., advocated the latter theory.

"Not only are the Homerids," says Niebuhr, "not to be regarded as Homer's descendants, but Homer himself was no more a historical person than any other hero the eponymus of a house." The name ὍΜΗΡΟΣ, therefore, is derived by some from *ὁμοῦ ἄρω*, to fit together, the Homerids being, thus, *ῥαπτῶν ἐπέων τὰ πόλλ' ᾄδοι*, as Pindar has written. See the able refutation of the latter theory, and defence of the common one, advanced by Müller in his "Greek Literature." Those who maintained the diversity of authorship of the Iliad and Odyssey were termed *οἱ χωρίζοντες*, in the Alexandrian school. It is remarkable that *ὁμηρος*, in the old Ionic life of Homer, is said to be = *τυφλός* in the Cumæan dialect. For the various opinions concerning Homer's birth-place, life, poems, &c., consult the following works:— "Coleridge's Introd. to the Classic Poets," "Kennedy's Prælections

* The student will find a useful summary of many points of information in Darley's Treatise on Homer.

Πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
 Ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν,

on Greek Literature," "Grote's History of Greece," "Mure's Language and Literature of Greece," "Thirlwall's Hist. of Greece," Vol. I.; and, above all, "Müller's Greek Literature." *

'ΙΛΙΑΔΟΣ.—"Grecian poetry," says Müller, "has never shown itself favourable to the elevation of a *single individual*, not even if he were reckoned the greatest of their heroes." "Achilles," says he, "appears greatest at the funeral games, and the interview with Priam; in which, both with the heroes of the event, and with the hearers, all the hostile and most opposite feelings dissolve themselves into the most gentle and humane; and thus the purifying and elevating process, which the character of Achilles undergoes, and by which the divine part of his nature is freed from all obscurities, is one continued idea running through the whole poem;" this is, in fact, the Aristotelic *κάθαρσις παθημάτων*. Müller assigns two reasons to account for the fact, that, though intended to set forth the *anger of Achilles*, it grew into an *Iliad*. 1. A design manifested itself at an early period to make this poem complete in itself *on the entire war*; and, hence, the finest lays of earlier bards were adopted into the new poem. The

suspicion of insertions, therefore, applies with far more probability to the first than the last books, contrary to the opinion of modern critics. 2. A conflict is observable throughout between the *plan* of the poet and his own patriotic feelings. The Cypriacs of Stasinus related the events preceding the *Iliad*; the *Νόστοι* of Augias, what succeeded. This class of epic poets is called *Cyclic*, from their constant endeavours to connect their poems with those of Homer, so that the whole should form a great *cycle*. Be careful not to confound the cyclic (*κυκλικοί*) poets with the *κύκλιοι* *χόροι*. Of the three classes of poetry, which have been distinguished as *δραματικόν*, *διηγηματικόν*, and *μικτόν*, the *Iliad* may be classified with the last.

'ΡΑΨΩΔΙΑ.—Donaldson derives *ράψωδος* from *ραπίς* (a form of *ράβδος*, appearing in *χρυσόραπις*), the *asacua*, or ensign of his office, borne by the reciter. It was also termed *ῥνος*, and the rhapsodists *ἀρνηψοδοί* or *ῥνηψοδοί*. Of the rhapsodists there were three classes. The earliest and most respectable were the *δοῖδοι*, who recited *their own poems only*; the second were the *ράψωδοι*, who recited their own and *also* those of others; the third and lowest were the *ράψωδοί*,

* Hermann's Theory. I should have mentioned above, that in our two great poems we have the joint labours of several bards, who drew their subjects from an earlier *Iliad* and *Odyssey*, which contained no more than short narratives of the same events, but yet had gained such celebrity for their author, that the greatest poets of the succeeding period were forced to adopt his name, and content themselves with filling up his outline. Thirlwall conceives that the *Iliad* and *Odyssey*, after the main event in each had been made the subject of a shorter poem, grew under the hands of successive poets, who, guided partly by tradition, supplied what was left wanting by their predecessors, until the curiosity of their hearers had been gratified by a finished whole. A strong reason, however, against assigning them to a *multiplicity of authors* is, that the poet, who gave birth to any of these portions, must have produced much more, which would have been buried in an inexplicable oblivion. See my Introduction.

Οἰωνοῖσι τε πᾶσι· Διὸς δὲ τελέϊετο βουλή·
Εξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε

5

who recited the compositions of others only. "Ἀοιδή," says Müller, "in Homer, always refers to the *delivery of poems*; ἔπη, to the *every-day conversation* of common life. The expression, *ραψωδεῖν*, refers only to the *peculiar method of epic recitation*." Rhapsodists are termed *στιχῶδοι*, because the poems which they recited were composed in *single lines* (*στιχοί*), independent of each other. Their name, therefore, is derived from *ῥάπτειν ἀοιδήν*, and denotes the coupling together of verses without any considerable divisions or pauses; in other words, the *even continuous flow* of the epic poem. Müller accordingly explains the *ῥαπτῶν ἐπέων ἀοιδοί* of Pindar to be, *carminum perpetuè oratione recitatorum* (Dissen).

ΓΡΑΜΜΑ, Α'.—The division into books was made by Aristarchus and his school (PLUTARCH), who named them after the four-and-twenty letters of human speech, as thinking it would be something fine and solemn (EUSTATH.); ε for 6 was not introduced till the time of Claudius; and, therefore, I stands for the ninth, and not the tenth, book. Of course Apion's Criticism, that Homer himself, by making *μη*, in *μῆνιν*, which represent 48, the first two letters of the Iliad, intended the division of the Iliad and Odyssey into twenty-four books each, hereby falls to the ground.

"Sing, O Goddess [Calliope, the epic muse], the wrath [*μῆνις*, *rage*, more deep-seated than *χόλος*, which is a sudden outbreak of anger: *μένος*, *μενεαίνω*, *μαίνομαι*, come from the same root] of Achilles, Peleus' son, fatal in its effect, as being that which hurled

headlong [*προ*] to Hades many valiant *souls* of heroes, while it consigned their *bodies* (*αὐτοῦς*) to dogs, and every species of birds (and yet Jove's will was thereby being carried to its accomplishment). These calamities prevailed, I say, from what time first Atreus' son and divine Achilles in contention were disunited."

1. Ἀοιδή, like *αἰδῶ*, refers, as stated above, to the *delivery of poems*, and in that early time was applied even to any high-pitched, sonorous recitation. *Πηληϊάδεω* contracts *δεω* into one syllable by synizesis; ε is generally the former of the two vowels affected by synizesis.

2. Οἶλ. Ionic, for δλ. Knight reads *δφλομίνην*. Müller divides the dialects of Greece into two great classes; 1. *Æolic*, comprising everything not Ionic or Attic, prevailing chiefly in Thessaliotis and Ætolia, marked by an archaic character, approaching nearest the original Pelasgian; ex. gr. it retained the Pelasgic *F* the longest of any dialect. The Doric is a mere variety of it, distinguished from it by the preference the Doric shows for broad, open, vowel sounds and rough tones, and an aversion to sibilants. 2. *IONIC*, distinguished by liquidness of sound and softness arising from the concurrence of vowels, among which not the broad *a* and *o*, but the thin sounds *e* and *u*, are most prevalent. It was spoken by the Ionians and ancient Achæans, the latter of whom held all the Peloponnese, excepting Ægialea; the very part which, on the invasion of the Dorians, or, as it is *vulgarly* called, the Return of the Hæraclids, became their sole possession,

Ἄτρείδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

under the name Achæa. Hence we can explain how the ancient epics, as Homer's poems, though the Ionians are scarcely mentioned, while the Achæan race play a principal part, are written almost in pure Ionic. Herodotus' Ionic differs from Homer's in the following particulars:—1. Herod. often omits the augment. 2. He omits the ν epheleustic, and thus has frequent hiatuses. 3. He omits the aspirate, as in *μερίσσειν* for *μεθ*. 4. He uses *πολι*, *δύναμι*, &c., for *πόλει*, &c. 5. *Ὀν*, *κη*, *κῶς*, *κω*, &c., for *οὖν*, *πη*, *πῶς*, *πω*, &c. *Μυρί*, from *μύρω*, "to flow;" as *χιλιοι*, from *χίλος*, "a heap." *Ἀχαιοίς*, the *then* inhabitants of the Peloponnese, excepting Egialea; the Dorian invasion, by forcing the Achæans into the Ionian Egialea, constrained the Ionians of Egialea to migrate to Attica, and thence to Asia Minor. This was the indirect cause of the Ionian migration (which took place 1130, B. C., according to Matthiæ). Of course, the change of dynasty from kings to archons at Athens, combined towards the same result. The Achæans are mentioned here for the whole Greek nation: *th. ἀχαια* (= *ἀγαθά*, Hesych.), *χαός*, *χαιός*. The Chaonians have a name containing the same root; they were the *ἀγαθοί*, the *ἀριστῆες*; as the name Goth comes from *gōda*, good (Müller, *Myth.*, Savigny, &c.).

3. *Ἰφθίμου* has the *F* in the simple *ἴφι*, and yet not in the compound. "*Ἄϊδι*, the *unseen* place (*α* and *ιδεῖν*). *Προΐαψεν* Virgil's "*Orco demittere*;" some derive from *ἄπτω*, as *ἄνθος*, *ἴονθος*; rather, like *ἰάλλω*, it is a causative, formed from a neuter verb of motion.

Archbishop Whately remarks, that Homer regards *the body* as

constituting the man's true *self* (*αὐτούς*); the *soul* is a dreamy, shadowy unreality. Christianity, which "brings life and immortality to light," on the contrary, regards the *soul* as the man's true *self*. Cf. Matth. xvi. 26, "lose his own *soul*," with Luke ix. 25, "lose *himself*."

5. *Τελεῖστρο*, the Ionic omission of the augment; Thiersch lays down three cases, where it is usually omitted: 1. Where the measure of the verse requires its omission, as, *ἀλλὰ κακῶς ἀφῖε*. 2. The division of series; as, *ἰστία μὲν στειλάντο, θέσαν δ' ἐν νηϊ μελαίνῃ*. 3. From regard to rhythm; as, *ἀγορήνδε καλέσσατο*. It is remarkable how gradually Homer develops his plot; the *secret counsel of Zeus* was not communicated to Thetis, and through her to Achilles (who, had he known it, would have given up all enmity against the Achæans), but only to Hera, and not till the middle of the poem (Il. XV. 65). Il. VIII. 475-6 were acknowledged even by the ancients to be spurious. Achilles' exaltation is thus produced by that imperceptible operation of destiny which the Greeks were required to observe in human affairs (Müller). If the anger of Achilles, argues Penn, be the sole subject of the poem, the reconciliation with Agamemnon would be a mere appendix. The *Διὸς βουλῇ*, in working the death and burial of Hector by the instrumentality of Achilles, as a preliminary to the destruction of Troy, is the true subject of the Iliad, and that which Aristotle means. The clause *Διὸς* . . *βουλῇ* will thus be taken out of the parenthesis: "And the will of Jupiter was accomplishing itself from the time when Atreus' son, &c." Coleridge objects to this as forced, and remarks that it was but right

Τίς τ' ἄρ σφῶε θεῶν ξριδι ξυνέηκε μάχεσθαι ;
 Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
 Νούσον ἀνὰ στρατὸν ὥρσε κακήν· ὀλέκοντο δὲ λαοί· 10

to show that the quarrel was the cause of these evils, by showing that the reconciliation cured them. A tragedy, says Müller, might have closed with the death of Hector, but no epic poem could have been so concluded; as, in that, it is necessary that the feeling, which has been excited, should be allowed to subside into calm. The plot of the *Iliad* is ἄπλοῦς, i. e. "single;" that of the *Odyssey* διπλοῦς, containing two main actions carried on side by side.

Τέ—καί· τε is connected with τις, as the Latin *que* with *quis*; τέ—τέ implies that the two sentences are parallel to each other, as—so; καὶ signifies repetition, union, and emphasis; καὶ—καὶ, "too—too,"—et—et, (Th. ἔτι, "yet") "as well—as also;" τε—καὶ, *que—et*, "so as—so also," mark that the two clauses are in close or necessary connexion (Kühner by Jelf). *Ἰάναξ* the *F* obviates hiatus; *F*, or *βαῦ*, sixth in its place, resembling the Hebr. *vau*, *koppa* the Latin *qu*, and *sampi* the Hebr. *shin*, are the three archaic letters of the Greek alphabet. Among the Dorians β supplied its place; among the Ionians and Attics the mark and sound were soon lost. *Proper* hiatus (Matthiæ) is, when the final vowel is short; or, if long, is not shortened: the *improper*, where a final long vowel is shortened. The former in Homer is removed for the most part by the digamma. The latter is not strictly hiatus at all; for the final long vowel is considered as made up of two short vowels, of which the latter is elided before the vowel beginning the following word. The

F, according to Donaldson, is a compound of a labial and a guttural—the representatives of the guttural being *k, g, s, h, &c.*, those of the labial, *p, b, v*: these letters may be permuted to any extent, and hence arose the variety of sound attributed to *F*; it is called the *Æolian F*, as the *Æolians* retained it longest. *V*, not *F*, represents it in Latin. The *Pisistratidæ* probably omitted the character in revising Homer's poems; moreover, the *F* was never admitted into written composition by the Ionians, they having got rid of the sound before the general use of writing; and hence it was not received into the most ancient copies of Homer, which were, without doubt, made by the Ionians. See Müll. Lit. Gr.

8. "Which then of the deities incited them to engage in strife?"

13. "About to redeem his daughter, and bearing immense ransom-gifts, and carrying the chaplet of the far-darting Apollo in his hands, resting on a golden sceptre."

8. Ἄρ, from which comes ἄρα, has ἄρω, "to connect," as its theme.

9. Apollo, the bright sun-god, is the son of Latona, or "Night;" and so Hor. Carm. Sec. 10. conversely, "*Alme Sol, curru nitido diem qui promiss et celas*" (Donaldson). The fable of the floating isle of Delos, says Müller, is more recent than Homer, and indicates merely the restless condition which preceded the tranquillity caused by the manifestation of the god. 'O is used in Homer *demonstratively*. Here it is—καὶ—

Οὐνεκα τὸν Χρῦσσην ἠτίμησ' ἀρητῆρα
 Ἀτρεΐδης· ὁ γὰρ ἦλθε θαῶς ἐπὶ νῆας Ἀχαιῶν,
 Λυσόμενός τε θύγατρα, φέρων τ' ἀπείρεσι' ἄποινα,
 Στέμμα τ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος,
 Χρυσέῳ ἀνὰ σκήπτρῳ· καὶ λίσσεται πάντας Ἀχαιοὺς, 15
 Ἀτρεΐδα δὲ μάλιστα δῶω, κοσμήτορε λαῶν·
 Ἀτρεΐδαί τε, καὶ ἄλλοι ἔϋκνήμιδες Ἀχαιοί,
 Ὑμῖν μὲν θεοὶ δοῖεν, Ὀλύμπια δώματ' ἔχοντες,

νος· The tragedians approached nearest the Homeric use of the article. The relative pronoun was originally demonstrative, as the English *that*.

11. Οὐνεκα, οὐ ἔνεκα, "because that."

13. Λύω, in the active, is used of the proprietor of a slave; λύομαι, in the passive, of the slave; λύομαι, in the middle, of the father. So, διδάσκω, of the master; διδάσκομαι, pass., of the pupil; διδάσκομαι, middle, of the father or guardians; so, χρῆσαι, "to lend, or give an oracle;" χρήσασθαι, "to borrow, or consult an oracle;" τίσαι, "to pay;" τίσασθαι, "to punish:" so, δάνεισαι, applied to the lender; δανείσασθαι, to the borrower; the active being the giver, the middle the receiver (Kühner). Ἀποινα, from ποινή and a copul., i. e. things all one with a ποινή, or "penalty," (Passow); from ἀπό, "penalty in full" (Pott), like Germ. Ab-bussen. The θυγάτρα was Astynome; θυ is lengthened in θυγάτερες (so ἀθανάτος, &c.), to prevent too many short syllables coming together.

14. Ἐκηβόλου, the same as the epithet Ἐκατος elsewhere, cognate to Hecate, as Dianus or Janus to Diana, Ἥλιος το Σελήνη, &c. Ἀπόλλων, th. ἀπέλλων (from the root *pello*), "the averter of ill," as a θεὸς ἀλεξικάκος, or *averruncus*.

15. Χρῦσῃ ἄνα, synizesis and hiatus improper. These emblems

were called by the general name *κετήρια*, and consisted usually of an olive branch or laurel wreath wrapt round with white wool: Latin *infule*.

17—21. "But ransom, at my request (*ἐμοί*), my loved child, and receive these ransom-gifts, revering the son of Zeus, the far-darter Apollo."

18. Μέν, the neuter gender of an old form *μεῖς, μία, μέν*. If "twelve," says Donaldson, was the regulative number of the Ionians, and if this number was, as is highly probable, suggested by the number of the moons or months, should we not expect that the word for a "unit" and a "month" should be identical? The Ionian word for "a month" or "moon" is *μεῖς*, the feminine *μία*, therefore, corresponds with this form: and so also *μέν* should be the neuter. Δέ is the shortest form of the numeral δύο or δύο· and as *μέν* implies, "in the first place;" so δέ, "in the second place;" δέω, to bind, is related to δέ and δύο, as "twine" in English to "two." This passage will then stand thus: "May the gods, on the one hand, grant, &c.; but do ye, on the other hand, release," &c. Θεοὶ is to be scanned as a monosyllable. Ὀλύμπια.—Müller conceives that the Olympian council of the gods was created by the imagination of the Pierian minstrels, who also produced the first germs of the epic style before

Ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
 Παῖδα δ' ἐμοὶ λῦσαι τε φίλην, τὰ δ' ἄποινα δέχεσθαι, 20
 Ἀζόμενοι Διὸς νῖδν ἐκηβόλον Ἀπόλλωνα.
 Ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ,
 Αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·

Homer: he thinks this manifest from the fact, that the same mountain, on which the worship of the Muses originally flourished (Homer calls the Muses Olympian; they are also called Pierides), was also represented in early Greek poetry as the common abode of the gods.

19. Πριάμοιο.—The Greek genitive in *οιο*, Donaldson supposes to have originally ended in *σιο*, identical with the Sanscrit ending of the genitive in *nya*; he makes the other endings of the gen. to be *αο*, *θεν*, *ος*. Thiersch derives the inflexions of the nouns from a pronominal suffix *Fiς*. Thus in the second decl. *Gen.* ΠριάμοFo, Πριάμοιο, Πριάμον. *Dat.* ΠριάμοFi, Πριάμοι (as οἴκοι), and, iota being subscribed (in the 13th century, this was first done), Πριάμω —*Plur. Nom.* ΠριάμοFi, Πριάμοι —*Gen.* ΠριαμόFων, Πριαμών. *Dat.* ΠριαμόFισιν, Πριαμοισιν. *Accus.* ΠριάμοFας, Πριάμοας, Πριάμους. Πόλιν, distinguished from ἄστυ, as *civitas* from *urbs*, the former implying the polity, the *citizens* united in one state; the latter, the *houses*.

20. Ἀῦσαι, and δέχεσθαι, infinitives used for the imperative. Anciently, before the grammatical distinction of mood and tense had been fully established, the infinitive was used to express many more ideas than latterly; in more recent times, however, its archaic use, as a historic imperfect or an

imperative, was sometimes retained, when peculiar force was requisite, inasmuch as the infinitive expresses the force of the word absolutely and irrespective of tense or mood. No ellipsis, therefore, such as μέμνησθε, is required.

21. Ἀζομαι is connected with ἄγαμαι, the idea of *astonishment* having passed into that of *reverence*; from the latter is ἀγνός (Buttm. *Lex.*). Ζεὺς, the god of heaven and light, is connected with the root *Diu* of the Sanscrit, and in the same signification. This root is clearly seen in the oblique case ΔιFiς, ΔιFi, in which the *u* has passed into the consonant form *F*; whereas in Ζεὺς the Δι has passed into *Z*, and the vowel has been lengthened. In the Latin Jovis and Juno (which is evidently akin to Ζηνός, as if Ζεὺς, Ζεννός) the *D* has been lost before *I*, but it appears in *dies*, *dium*. Compare *diurnus*, jour, Dianus (whence Diana) Janus.* Apollo, says Müller, as being the god who caused mysterious and sudden death, is termed Ἐκηβόλος.

22—25. “Upon this, then, all the other Achæans, with auspicious cry, testified their approval that the priest should be revered, and the handsome gifts received; but it pleased not the soul of Atreus’s son, Agamemnon, but, on the contrary, he dismissed him harshly, and added a threatening menace.”

22. Ἐνθα. Th. *iv.* Ἐπενφήμησαν· εὐφήμει, like *ore favete*, was a

* The Latin *jus* may possibly be connected with Ju-piter and Ζεὺς, as God in our own Saxon is = good (as Gospel, = Gôd-spel, = good tidings).

'Αλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
 'Αλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε· 25
 Μὴ σε, γέρον, κόλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω,
 *Ἡ νῦν δηθύνοντ' ἡ ὕστερον αὖτις ἰόντα,
 Μὴ νύ τοι οὐ χαράσῃ σκῆπτρον, καὶ στέμμα θεοῖο.
 Τὴν δ' ἐγὼ οὐ λύσω, πρὶν μιν καὶ γῆρας ἔπεισιν,
 'Ημετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 'Ιστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιώσων
 'Αλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νήηαι·

word used at sacrifices to enjoin religious silence, and that none should use words of ill omen.

23. Δέχθαι Buttm. regards as a syncopated aorist; thus, *ἰδέγμην*; imperative, *δέξο*; infinitive, *δέχθαι*.

24. Οὐκ denies *objectively*; it conveys an *independent* and *immediate* negation; *μή* denies *subjectively*, that one *thinks* a thing is not; i. e. it denies in reference to something passing in the mind of the *subject*, and is plainly connected with *ἐμὲ, μέ*. *Μή* is used, in questions, like *num*, where a negative answer is required; it is but a dialectic variety of *ne*. Compare *νιν, μιν*, and *μῶν, num*. "*Ἡνδάνε*" verbs in *ανω* have the penult short, except *ἱκάνω* and *κιχάνω*.

25. 'Αφίει' ἦμι has the first syllable short in Homer, but long in the Attic dialect; * *ἀφίει* is an imperfect from *ἀφίεω*, same as *ἀφίημι*. *Ἐπὶ—ἔτελλε*, separated by tmesis.

26—32. "Let me not find you, old man, &c." 29. "But her I shall not release; sooner (than do so) shall even old age overtake her, plying at the loom, &c."

28. *Χρῆσιμῃ*. Th. *χρήσιμον εἶναι* whence it never governs an accusative of the person, but an accusative of the thing and dative of person.

29. *Πρὶν*, sc. *ἡ ἐμὲ λύσαι αὐτήν*. "*Ἐπεισιν*· *εἰμι*, "to go," (*εἰμι*, "to

be," is distinguished by its accent) and its compounds, are almost always *future* in meaning.

30. *Φοικῶ* (Latin *vicus*) ἐνί. *Τηλόθι*, the locative case of *τῆλε*.

31. This is the standing loom that is here described; the *ἐπὶ*, like the Latin *ob*, expresses reciprocity, says Donaldson, and *ἐποιχομένην* is therefore "walking backwards and forwards in weaving." *Ἀντιῶ*, with the accusative, like *πορσύνω*, means here "to deck," and not "to partake," which would require *λέχος*, the genitive. *Ἀντιῶ*, with the genitive, implies an intentional meeting; with the dative, a casual one (Buttm. *Lex.*).

32. *Μή* is followed by the present imperative, if *continued* action be implied—by the aor. subjunctive, if a *point of time*; "be not provoking me." *Νήηαι*, originally *νήησαι*. Attic Greek contracted it still farther, sc. *νήῃ μί, σί, τί*, in the *instrumental* case, were the original active verb endings; as *μαί, σαι, ται*, in the *locative* case, were the passive endings; that the conjugation in *μ* was the original one, is proved by these facts:—I. The change from *μ* to *ω* is quite explicable; not so that from *ω* to *μ*. II. We have traces of it in the passive endings *μαί, σαι, ται*, in the lengthened form of the subjunctive, as *ρύπτῃσι* for *ρύπτῃ*

* In some instances, however, Homer lengthens it *metri gratiā*, as in II. III. 221.

Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ.
 Βῆ δ' ἄκῃων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
 Πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραίος 35
 Ἀπόλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Λητώ.
 Κλυθὶ μιν, Ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
 Σμινθεύ· εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρψα,

(which appears in Homer), and in the Latin endings *su-m, ama-ba-m, ba-s, ba-t*. III. The verbs in *μι*, which we have, express the most elementary ideas (Don. *Crat.*).

33—36. "Ἐδδῆσεν some (Dawes, I believe,) would read it.

34. "He went in silence;" *ἀκίων*, an adverb, properly the accusative singular masculine of an adjective *ἄκαος* from *ἀκάην* comes *ἀκῆν* also. The derivation is, *α* and *χάω* or *χαίνω*, "to open the mouth" (*χ* changed to *κ* Ionic); the change from *ἄκαον* to *ἀκίων* is analogous to that of *ἴλαον*, *ιλέων*. If *ἀκίων* were a participle, it would be inexplicable how this singular and masculine form could have been joined to a plural and a feminine, as in Il. θ'. 459. *Θιν*, "a sandy shore," *ἄκτη*, "a rocky" one, (hence Attica, qu. *ἀκτική*). *Σάλασσα* was the older form of *θάλασσα* connected with *σάλος* and *ἄλς*.

36. *Ἀπόλλωνι Ἄνακτι*: τὸν for *ὄν*. "This idiom," says Kühner, "may be accounted for by the consideration that language originally makes no difference of form between principal and dependent sentences, but places them separately in similar parallel forms, as if standing in the same independent relations to the speaker. The Attic, comic, and prose writers do not admit the relative force of the article. The tragedians only admit it in the neuter and the oblique cases, and mostly to avoid a hiatus,

or to lengthen by position a final short syllable of the preceding word.

37—42. *Ἀμφιβέβηκας*, "art *wont* to protect, art ever round about to protect;" the perfect expresses not only past action, but action *continued* down to the present time; the aorist, past action only, and a *point* of time. 39. "If ever I have decked thy graceful fane, or if, moreover, I have ever in thy honour burnt down [*κατέκρη*, tmesis] the fat thighs, &c." 42. "May the Danaï render satisfaction for my tears, through thy darts." 37. *Μιν*, Dor. for *μεο* = *μου*: Donaldson thinks that the Greek genitive originally ended in *σιο*, and that this is proved by the possessive form *δημόσιος*; and the Greek *μίο*, he adds, is presumed in the old possessive *μεος*. See note on line 19.

38. *Ἰφι*.—The old dative of *ἴς* or the neuter of an adjective *ἴφης*: the dative originally ended in *φι* or *ι*, as in Latin in *i* or *bi* (e. g. *ibi, sibi, tibi*). The differences which constitute the declensions are differences of root and crude form, not differences of termination; the case-endings must have been originally the same for all nouns: thus even the Greek language, as it has come down to us, has its dative singular and its dative and genitive plurals always distinguished by the same endings (Don. *Crat.*).

39. *Σμινθεύ*. Th. *Σμινθα*, a Cretan word for "a mouse;" *σ*

Ἦ εἰ δὴ ποτέ τοι κατὰ πίονα μῆρι' ἔκηα 40
 Ταύρων, ἦδ' αἰγῶν, τόδε μοι κρήνην ἐέλωρ
 Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.
 ὦς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 Βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
 Τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45
 Ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,
 Αὐτοῦ κινηθέντος· ὁ δ' ἦε νυκτὶ ζοικῶς.
 Ἔρξετ' ἔπειτ' ἀπάνευθε νέων, μετὰ δ' ἰὸν ἔηκε·

else a town in the Troad. Müller deduces from the former derivation the probability of a Cretan colony having settled in Troy in connexion with Apollo Smintheus; it is in his character of a θεὸς ἀλεξίκακος that Apollo, as a guardian of agriculture, was represented with one foot upon a mouse, since field-mice (σμίνοι) are most injurious to corn. In 1 Sam. vi. 5, we find the Philistines (whose colonies as Phœnicians extended through all the maritime lands of the Mediterranean) making "images of the mice that marred their land," *five* according to the number of their lords. The Egyptian and Assyrian account of the discomfiture of Sennacherib was, that in his Egyptian expedition the gods sent mice which gnawed his archers' bowstrings.* *Ἐρεψα*. So Virg. *Æn.* II. 248. "*nos delubra deum — festâ velamus fronde*."

40. *Ἐκρα*· ἀκίω, ἀλεύω, καίω, κίω, σέω, χέω, omit the σ of the future in the aor. It was probably written καίω, and κάψω; κάψω, καύσω, κάψω· ἔκηψα and ἔκεια.

42. *Τίσειαν*, *Æol.* opt. or rather archaic opt., for which more modern Greek has *τίσαιμι*, αἶς, αἶ, αἶμεν, αἶτε, αἶεν; this form of the opt., related as it is to the desider-

ative verb ending in *σειω*, as aorist would be to future, confirms the theory that the optative is but an old form of the aorist, while the subjunctive is an old future.

43—58. *Ἀμφηρεφέα φαρ.*, "his quiver covered on all sides." 48. He discharged an arrow [tmesis for *μεθέηκε*]. 55, 56. "For the white-armed goddess Hera suggested it to his mind, for she was concerned for the Danai, inasmuch as she was beholding them ever dying."

43. *Φοῖβος*, connected with *φῶς*. Compare the Latin *Februs*, *Februus*. This epithet, implying "the purity and radiant beauty of youth," must not be supposed to have a connexion with the sun-god, who is quite a distinct deity in Homer; Kanne is, therefore, probably right in connecting the name with *ἦβη*: *Ἐάνθος*, a name applied to the river, near Apollo's temple, contains the same idea.

44. Dunbar would read Ὀλύμ-ποιο, lengthening the first syllable by arsis. Digamma and cæsura are the other two lengthening powers in Homer.

45. The last syllable of *ἀμφηρεφέα* is lengthened by arsis.

47. *Νυκτὶ Φοικῶς*.

48. *Μεθίημι* governs the accusative, *μεθίεμαι* the genitive; neu-

* Dunbar would read *Σμίνθει*, as *Σμινθεῦ* violates his thesis, viz., "that a long vowel or diphthong in thesis, should be shortened in scanning, before a vowel in the beginning of the next word."

Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
 Οὐρήας μὲν πρῶτον ἐπ' ὄχετο, καὶ κύνας ἀργούς· 50
 Αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις,
 Βάλλ'· αλεῖ δὲ πυραὶ νεκύων καίοντο θαμειαί.
 Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὄχετο κῆλα θεοῖο·
 Τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
 Κήδετο γὰρ Δαναῶν, ὅτι ῥὰ θνήσκοντας ὄρατο.
 Οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὁμηγερέες το γένοντο,
 Τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 Ἄτρεϊδῃ, νῦν ἄμμε παλιμπλαγχθέντας ὁτῶ

ters, however, are usually put in the accusative.

50. He attacked domestic animals and beasts of burden first; "à cause de la subtilité de leur odorat." (Dacier.)

51. See Buttm. *Lexil.*, in which he shows that "pointedness" is the leading idea in *ἔχεπευκὲς*, *πενκάλιμος*, *πικρὸς*, *πείκη* (a pine-tree), *πίεα*.

52. *Θαμειαί*. Th. *θάμα*, *ἄμα*.

53. *ὄχετο κῆλα*. A neut. plur. has a verb singular, excepting in two cases; viz., 1. animals; 2. abstracts for concretes. The principle is, there may be a "multeity of things, but *plurality* can only apply to persons." Moreover the nominative, accusative, and vocative of neuters are the same; or rather, formerly, there was no nominative of neuters, as it would be a long time before we would attribute subjectivity to the things of an external world. We regard them as objects in the first instance, rather than as subjects.

56. *Κήδομαι*, "to care for," in the middle, has the genitive; *κήδω*, "to molest," in the active, has the accusative.

59—67. "Atreus' son, I deem that, baffled in our object, we shall have now to return, at least (*γε*) if we would escape death, since

now, simultaneously, both war and pestilence are taming the Achæan spirit. But come, I pray you (*δὴ*), let us consult some prophet or priest, &c., who may inform us in consequence of what (*καθ' ὃ, τι*) Apollo has conceived such anger, and whether he complains of vow unfulfilled, or hecatomb unoffered—whether haply in anywise, having partaken of the savour of lambs and spotless goats, he may be willing to avert destruction from us."

59. *Νῦν*.—Formed from *νέον* Latin, *num, etiamnum*, formed from *novum, num, sc. tempus*; English *now*, formed from *nūwa* (Jelf, Kühner). *Νῦν*, when used in the sense of *therefore*, and not in reference to *time*, becomes enclitic, and is only used in poetry; Passow, however, holds that the only distinction observed is that of quantity, and that the poets never use *νῦν* except *metri gratiâ*. Homer uses *νῦν* in both senses, but *νῦν* only in the sense of *inference*. "*Ἄμμε*" a dual is not among the earliest necessities of language; and it is plain that dual forms are mere modifications of the plural form, which usage, always aiming at copiousness, gradually adopted to mark such a difference: *εἰς, εἰς*, Latin *es, is*, were the full plural forms, of which *ε* and *ι* are the abbrevia-

Ἄψ ἀπουοστήσειν, εἴ κεν θανάτόν γε φύγοιμεν 60
 Εἰ δὴ ὁμοῦ πόλεμός τε δαμῇ καὶ λοιμὸς Ἀχαιούς.
 Ἄλλ' ἄγε δὴ τινα μάντιν ἑρείομεν, ἧ ἱερῆα,
 Ἴη καὶ ὄνειροπόλον, — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν, —
 Ὅς κ' εἴποι, ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων
 Εἰ τ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἑκατόμβης 65
 Αἰ κέν πως ἀρνῶν κυλίσσης αἰγῶν τε τελείω

tions (as the genitive terminations *ao, wo, oio*, are abbreviations of the original ending in *os*): the termination *e* became limited, except in the plurals *ἄμμε, ὄμμε, σφέ*, entirely to the dual (*ἄνδρε, παῖδε*): the form *e* appears pure only in the old epic duals *νώϊ, σφῶϊ*, impure in the plural terminations *αι* and *οι*, corresponding to the Latin *o* and *i*; and, lastly, it is obliterated in the dual endings *α* and *ω*, which, on the analogy of *νώϊ, νφ*, are abbreviations of *αῖ, ωῖ, or αε, ωε* (Buttm. *Lex.*). The Latin language, which (like the Greek Æolic dialect) has adhered more faithfully to the Pelasgian (the common stock of both Latin and Greek), established only one form as plural, sc. *nos* (the Greek *νώϊ*), while the Greeks anciently had two plural forms, sc. *νώϊ* and *ἡμεῖς*: *νώϊ* was afterwards by usage confined to express dualism; the dual, then, is nothing but an old form of the plural: some have maintained such forms as the Latin *dixere* to be dual: *ambo* and *duo* certainly are so. Παλιμπλαγχθέντας, "violently turned out of our course," like an arrow glancing off from any object. Thus πάλιν, and πλάζω, *errare facio*.

60. Ἄψ.—Th. ἀπό.

61. Ὅμοῦ.—Properly the genitive neuter of ὁμός (connected with *ἕμα*, the Latin *simul*, and *similis*): from the same come the adverbs ὁμῶς, ὅμως, ὁμῶ, ὁμόθεν, ὁμόσε. Πόλεμος.—Th. πέλω, akin to πε-

λεμίζω, πολέω, πόλος, and Latin, *pello, bellum*.

62. Μάντις.—Plato in his *Tim.* 72. B. distinguishes *μάντις* from *προφῆται*, the former being "those who uttered oracles in a state of divine frenzy" (*μαίνομαι*), the latter "those who interpreted those oracles." To the *ιερεῖς* appertained the divination after the inspection of entrails (*ιερὰ*). Ἑρείομεν: that the subjunctive was an old future appears from such forms as these; for this is evidently the same kind of form as the future *βείομαι* or *βίffομαι*; but the sense evidently also requires it to be a subjunctive; in more recent times, on the principle of compensation, the antepenult was shortened, but the penult lengthened, *ἑρείομεν, ἐρέωμεν*; and thus the long vowels became the peculiar characteristic of the subjunctive mood.

65. Ἑκατόμβης.—Strictly speaking, an offering of a hundred oxen: but, even in Homer, used for any large sacrifice. Kennedy derives it from *ἑκατος*, the far-darter Apollo.*

66. Αἰ κέν.—*Ei* can be used without an accompanying particle: *ai* is always joined to *κέν*, and expresses a *hope* that something may take place: *κἔ, κἀ*, is an old form of *κατά* found in *κάδδε*: *ἀν* (connected with *ἀνά, secundum*), always expresses a *condition* on

* But *quere*, were hecatombs only offered to Apollo, or were they originally peculiar to his worship?

Βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

Ἦτοι ὃγ' ὥς εἰπὼν, κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη

Κάλλης Θεστορίδης οἰωνοπόλων ὄχ' ἄριστος,

*Ὅς ἤδη τά τ' ἐόντα, τά τ' ἐσσόμενα, πρὸ τ' ἐόντα, 70

Καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω,

*Ὦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων

*Ὅς σφιν εὐφρονέων ἀγορήσατο, καὶ μετέειπεν

which the action of the verb to which it is attached depends; it accordingly has two meanings, viz. *probably* and *perhaps* (Kühner); *κῆν* is usually in the protasis, *ἀν* in the apodosis: Rost, however, considers *κῆν* and *ἀν* identical, as *ἴω* and *κῖω*. Πῶς, an adverb formed from an adjective, πός, from which also comes ποῦ (implying *rest*), ποῖ (*motion*), πῇ and πᾶ (*both*): the Greek ablative singular ended in *ωδ* originally, for which *ως* was substituted; Bloomfield, however, forms these adverbs from the dative plural, ending in *οις*.

67. Ἀμῦναι, connected with μύνη, "delay," "defence," *munis* and *mania*.

67. Hermann mentions four principal ways by which syllables are lengthened: I. By cæsure. II. By duplication of the consonant following the short vowel, as *ἐρυσσόμεν*. III. By digamma. IV. By accent (which he defines to be "the arsis peculiar to the number of words in themselves"); thus, *ὑπεροπλίγσιν* has its antepenult lengthened, though in thesis, by the accent, for which see my note on the word, α'. 205. On the other hand syllables are shortened, according to Herm., I. On account of an accent following in the case of oxyton trisyllables, as *ἐπειή, μεμαώς*. II. On account of a preceding accent, as, in α'. 482, *ἀγείρομεν* for *ἀγείρωμεν* (where, however, see the different explanations

given in my note), and, in θ'. 18, and here, *βούλεται* for *βούληται*. III. The last syllable is shortened on account of an accent going before, as, α'. 193, *ἔως ὁ ταῦθ'*, &c. (where, also, see my note).

68—73. 70. "Who knew alike the present, the future, and the past, and who by his peculiar (*ἦν*) art of prophecy, which Phœbus Apollo conferred on him, had led the ships of the Achæans to Ilium."

69. Ἄριστος, connected with Ἄρης, ἀρετή, ἀρρήν, *arma*, ἥρωες, Ὀαρίων, war, and (*F* before Ἄρης being changed to *M*) Mars, and *mas* (*maris*) a male; as, *Vulcanus, Mulciber*; perhaps also connected with *αἶρω* and *ἀναίρω* (Liddell and Scott, *Lex.*).

70. *Ἔγδῃ*, Attic for *ἔδει*, which is for *ἡῖδει*, which—the *οι* being shortened to *ι*—is for *ἐφεῖδοι*, from *ἔφειδα*, second perf. from *φεῖδω*. *ἔφειδα* is properly "I have seen:" hence its usual meaning as a present, "I know;" (just as the Latin *novi* has a present meaning, though properly the perfect of *nosco*,) "I have seen," and therefore "I know."

73. *Μετέειπεν*. For, the syllabic augment is used only when the verb begins with a consonant; the *F* in the middle of a word occurs in compounds, whether of a verb and preposition, or of two nouns (more frequently in the latter), and also even in simple words, where two vowels follow one another; as, *οἶς, οἰς, ὦρον, οὐραν*.

*Ω Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι
 Μῆνιν Ἀπόλλωνος, ἑκατηβέλεταο ἀνακτος. 75
 Τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καὶ μοι ὁμοσσον,
 *Ἡ μὲν μοι πρόφρων ἔπεσι καὶ χερσὶν ἀρήξειν.
 *Ἡ γὰρ ὁτομαι ἀνδρα χολωσέμεν, δς μέγα πάντων

(Heyne). *Ἐπω (whence *sequor*, the aspirate becoming σ, and π becoming qu, as the Æolic πέμπε becomes *quinque*), to follow, has the aspirate; *Ἔπω*, to speak, the lenis.

74—83. "Thou desirest me to explain the source of—to account for—Apollo's wrath. I shall, therefore, speak on my part (*ἐγὼν*); but do you, on your side, enter into a compact [or, as Heyne, *pay attention*] and swear to me, that promptly, by word and deed, you will assist me; for assuredly I expect that I shall irritate that personage who exercises extensive sway over all the Argives, and whom the Achæans obey: for a king is the more powerful (as we say, "is sure to have the best of it") when he shall conceive his anger against one who is his inferior; for even though he should keep down [properly, *boil down, digest*] any outburst of anger [mark the distinction of *χόλος* and *κόρος*] for the present day, yet at least he still treasures up for a future opportunity his grudge, until he can wreak his vengeance," &c.

76. Τοιγὰρ. Th. τῷ γὰρ, answers to the Latin *ergo*, therefore (Kühn.). *Ἐγὼν.—See Don. *N. Crat.* 163. in which he shows *ἐ-γώ-νῃ* to mean "that which is by itself;" and that it is identical with the Sanscrit *aham*, the Latin *egomet*, and the Greek *ἄγαν*. *Ἐρέω, the Ionic future for *ἐρέσω*, as the Ionic delighted in the soft concourse of vowels; the Æolic, on the other hand, in consonants; for instance, *ἄρσω*, *κύρσω*, for *ἄρίσω*, *κυρίσω*. Thus the termination of the future

seems, originally, to have been the same throughout, viz., *εσω* from -ω· the old Attic was identical with the Ionic till B. C. 1130, (Matth. *Gr. Gr.*), the year of the Ionic migration, from which time the emigrants began to soften down their dialect, in consequence of their intercourse with their Asiatic neighbours. The Athenians themselves were called Ionians in the time of the Trojan war; *ἔρω*, *είρω*, originally meant "to join together," afterwards, "to say," as, *sermonem nectere, serere*.

77. *Ἡ, "truly," and also interrogative = "*num*;" but ἦ, "or" and "than." Πρόφρων, nominative, since it is in agreement with the subject σὺ of the preceding verb σύνθεο. Ἀρήξειν akin to Ἀρης, or else ἀρκέω, ἐρύκω, *arceo, arx*.

78. Χολωσέμεν, Active, to excite another to anger; χολοῦσθαι, Mid. a person himself to be excited to anger. All infinitives in εἶν or ναι are written μεναι and μεν in the more ancient authors: these are not formed from the infinitive of the substantive verb εἶμεναι or εἶναι attached to the root of the verb, as some assert (Thiersch), but are *participial locative* endings of three verbals; the three original forms of the Greek infinitive active were, first, μεναι, contracted to μεν or μενιν; second, ναι, contracted to ν, εἶν, or ην; third, ε or ις (as the Æolic infinitive, γέλαϊς) cut down from the original σαι, probably. Connected with the first are such Latin forms as *amamini, alumnus*, "reared;" *auctumnus*, "in-

Ἄργείων κρατεῖ, καὶ οἱ πείθονται Ἀχαιοί.
 Κρείσσων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ· 80
 Εἴπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 Ἄλλὰ γε καὶ μετόπισθεν ἔχει κοτον, ὅφρα τελέσῃ,
 Ἐν στήθεσσι ἐοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις·
 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Θαρσήςσας μάλα, εἰπέ θεοπρόπιον, δ, τι οἶσθα. 85
 Οὐ μὰ γὰρ Ἀπόλλωνα, Διὶ φίλον, ὦτε σὺν, Κάλχαν,
 Εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 Οὔτις, ἔμεν ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,

creased." With the second, such forms as *pæna*, *pugna* (πυκνός). With the third, infinitives ending in *re* = *ae*, as *pugnare* = *pugnase*. Our English infinitive is the mutilated form of the dative of a participle or gerund, as in Wickliffe's Bible we have, "thou that art *to comynge*." (Donaldson, *N. Crat.*)

80. Χέρηϊ, the Ionic syncope form for χερσίονι (Kennedy); or rather, from χέρης (whence χείρων, as ἀρείων from Ἄρης), which was a comparative in signification from the first. Th. χείριος and ὑποχείριος, subject to another (Liddell and Sc. *Lex.*); or, χεῖρ, as *deterior* from *detero*, *pejor* from *pes*, and our "worse" from "wear." Χέρηϊ is for χερῆϊ.

82. Κότος, akin to χῶμαι, χόλος; or κείμαι, a *lasting* grudge.

84—91. 86. "For not one of all the collected (συνπάντων) Danai (I swear it by Apollo, beloved of Zeus, by prayer to whom you, Calchas, art enabled to reveal heaven's will to the Danai), at least whilst I live and possess my sight on earth, shall lay violent hands on thee." 91. Εὐχεται εἶναι, "has the honour of being."

84. Ἀμείβω, akin to ἀμφί, the Latin *amb* (Buttm. *Lex.*).

85. Φεπέ, as the metre requires. Θεοπρόπιον. Th. θεός and πρέπω, in its original sense of "to send;"

thus Pindar has βοή πρέπει, "a shout comes forth:" it is a reduplication of πείρω, πέρω, "to make a thing pass through," "to press forward;" πόρπη is also from the same source; so βλάβω, redupl. from βάλλω; κρέκω, a redupl. of the root of κροαίνω, κρούω. Buttm. *Lex.* Οἶσθα for οἶδ-σθα, for the regular οἶδας; the *θα* is not paragogic, but is one of the ways of expressing the second person sing.; *c*, for *σύ*, being the more usual termination to express the second person singular.

86. Mā. There is a deep-founded identity between the negative and affirmative particle; thus the affirmative μὰ is connected with the negative μή· νη affirmative with the Latin *non*. Mā does not of itself imply affirmation or negation (though generally used in negative sentences), but is made to do so by some word added, as νη, οὐ· thus, in Il. I. 234. it is affirmative: it is evidently connected with the first-person-pronoun μέ.

88. Ἐμεῦ.—Of course, when it is said this is Epic and Ionic for ἐμοῦ, we do not mean to assert that Homer composed in a variety of different dialects, but that the common ancient language of Greece, in which he wrote, was

Σοὶ κίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίησε
 Συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἴπης, 90
 *Ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.

Καὶ τότε δὴ θάρσησε, καὶ ἧῦδα μάντις ἀμύμων
 Οὗτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης·
 Ἀλλ' ἔνεκ' ἀρητῆρος, δν ἡτίμησ' Ἀγαμέμνων,
 Οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95
 Τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος, ἦδ' ἔτι δώσει.
 Οὐδ' ὄγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει,
 Πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 Ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
 Ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν. 100

sessed the richest variety of grammatical forms, of which particular forms were afterwards appropriated to themselves by the several dialects which subsequently arose; Æolic and Ionic forms are most frequent in his poems, which Müller accounts for by the supposition of his being a native of Smyrna, which was partly colonized by Æolians, partly by Ionians.

91. *Εὔχομαι*. Akin to *αὐχέω*, *ἥχος*, *ἰάχω*, *vox*.

92—100. "Accordingly then at length the distinguished prophet took confidence, &c." 93. "He neither then complains on account of any vow (understand *ἔνεκα* to *εὐχολῆς*, sc. a vow unperformed)." 97. "Nor will he draw off his heavy hands from the infliction of the pestilence, at least (*γε*) before that we have restored, &c." (*ἀποδόμεναι*. Tmesis). 100. "Then haply having propitiated, we may appease him."

92. *Ἀμύμων*, in Homer, implies not any *moral* excellence, but merely beauty, wealth, rank, and such like. Th. *μῶμος*.

93. *Μι*, *σι*, *τι*, were the old active personal terminations, which appear cut down in *su-m*, *e-s*, *es-t*, *amaba-m*—*ba-s*, *ba-t*; they are in

the instrumental case; but *μαι*, *σαι*, *ται*, of the passive, in the locative.

98. *Πρὶν* generally precedes the infinitive; the subjunctive, only when a negative precedes. *Ἐλικώπις*, "quick-eyed," as a mark of youth and spirits. Th. *ἐλίσσω* and *ὥψ*.

99. *Ἀπριάτην*. An adverb, like *μακράν*, *ἀντιβίην*, but, originally, the accusative feminine of *ἀπρίατος*.

100. *Πεπίθοιμεν*. For *πίθ*. The optative is really an old aorist; the subjunctive an old future. Since reduplication appears often to be used in Homer for the augment, some (Buttmann and Thiersch) have derived the *ε* of the latter from the former; Donaldson, however, shows them to be distinct, the reduplication expressing *repeated* action, the augment *past* action; thus *momordí* or *morámordí*, "I bite, bite," or "have bitten," and so *τίτυφα* or *τύπτυφα* he, therefore, derives the augment from *ε* or *α*, the particle of definite *remotion*. It is the augment (the termination also being shortened, to compensate for the augment prefixed), which distinguishes the historic

Ἦτοι ὃγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέσθη
 Ἥρως Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 Ἀχινύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
 Πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔκτην·
 Κάλλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπε· 105
 Μάντι κακῶν, οὐ πῶποτε μοι τὸ κρήγυον εἶπας·
 Αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι·
 Ἑσθλὸν δ' οὐδέ τί πω εἶπας ἔπος, οὐδ' ἐτέλεσσας·
 Καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
 Ὡς δὴ τοῦδ' ἔνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει, 110
 Οὔνεκ' ἐγὼ κούρης Χρυσσηίδος ἀγλά' ἄποινα
 Οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν

from the principal tenses, the present, futures, and perfect being comprised under the latter, the imperfect, aorists, and pluperfect under the former : thus *τύπτου-τι* (for which *τύπτουσι* was afterwards used), *ἔ-τυπτον*.

101—121. "He having thus, as I have said, expressed himself, then sat down." 103. "His darkening soul swelled full with wrath, and his eyes shone like the glowing fire : first of all, eyeing sternly, &c." 110. "That, so please you [*δή, in sooth, ironic*], for this reason, &c." 112. "Since I far prefer to have her in my home, inasmuch as I even place her in my choice before Clytæmnestra, my legitimate spouse ; since she is not her inferior, in person, or mien, or mind, or at all in accomplishments." 120. "For ye all see this, that [*ῥ=καθ' ῥ=ῥτι*] my honorary prize goes elsewhere."

103. *Μένος*, connected with *μάω, μενεαίνω*, and the Latin *mens*. Lidd. and Scott understand *φρένες ἀμφιμέλαιναι*, not as explained in my translation, but as referring to the position of the *φρένες* or midriff, as being *wrapt in darkness, dark-seated*. *φρένες* are the *parts about the heart or liver* ; "præ-

cordia," the seat of the feelings and passions.

104. *Ἐίκτην*. Syncopated for *ἐφκείτην*.

105. *Ὀσσόμενος*.—From *ὀπτομαι, ἄολις*, as *πεσσω* from *πεπτω*.

106. *Κρήγυον*, anything "good," or "pleasant : " Buttmann conjectures it is akin to *χρήσιμος*, the *γ* belonging to the termination. *Εἶπας*.—This verb *appears* to retain the augment through the moods and tenses ; but it really is *ἔπω*, or *ἔμπω*, *εἶπω*, the nasal *μ* being changed to *ι*, as *ἦνεγκα, ἦνεια* ; from *ἔμπω* comes *ὄμφη*, as *ὄγκος* from *ἔχω*, *ἔγκω*, *ἐνέγκω*.

112. *Βούλομαι*.—Donaldson derives *βουλή* from *βοῦα*, the Spartan word both for a herd of oxen (*βοῦς*), and a body of young men ; so in Italy the towns *Bōla* and *Bovillæ* are connected with *bovile* ; hence *βούλομαι* is "I am one of a *βουλή*." Buttmann says *βούλομαι* expresses mere *inclination* or *willingness*, *ἐθέλω*, *choice* and *purpose*, and that desire which is, or appears to be, in one's own power to execute ; Homer uses *βούλομαι* in the case of gods, as with them *will* is also *effect* ; *βούλομαι* is used as "to prefer," *ἐθέλω* not so ; Donaldson, in the *New Crat.*, in opposi-

Οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 Κουριδίης ἀλόχου, ἔπει οὗ ἔθεν ἐστὶ χερεῖων,
 Οὐ δέμας, οὐδὲ φνὴν, οὐτ' ἄρ φρένας, οὔτε τι ἔργα. 115
 Ἀλλὰ καὶ ὧς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·
 Βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι.
 Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω· ἐπεὶ οὐδὲ ἔοικε·
 Λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ. 120
 Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,

tion to Buttmann, maintains that *ἐθέλω* is "mere willingness," and *βούλομαι* the "desire" or "wishing" for a thing; he adds, "we should expect, therefore, that *ἐθέλω* would be used of gods; but we must remember Homer's gods are very second-rate personages, to whom 'desire,' as well as all other human feelings, are quite applicable."

113. *Οἴκοι*, an adverb, properly the old dative for *οἴκῳ* (the *iota* was not subscribed till the thirteenth century); the *οι* of the dative was often shortened to *ι*, as *ἀμαχητί*, and thus arose the adverbs ending in *iota*. *Blomfield*.

114. *Κουριδιος* is always applied to "legitimate marriage," in Homer; it is akin to *κοῦρος*, *κούρη*; *youth*, *puberty*, and *marriage* being ideas connected together; Buttmann connects it with *κύριος*, *κοίρανος*, and the German *heirath*, or *heirath*, and the Latin *herus*, the ideas of *marriage* and *power* being connected as in the word *ἀνὴρ*, "a warrior, husband" (the Scotch *gude-man*), and "man of rank."

117. *Εἰμι*, or *ἐσ-μι*, "to be," is from the Hebrew *esh*, signifying "fire" or "essence;" so in Latin, the same word, *est* (*edit*), expresses "consumption," and

"existence;" it is enclitic. But *εἰμι*, "I go."

118. *Αὐτίχ'*. Th. *ἀντὴν ἱκα* (from *Fiξ*); as, *in-vicem*, *vices*, *vices*. *Οἶος*, "alone;" *οἶος*, "such;" *δῖος*, genitive of *δῖς*, "a sheep." The reason why the circumflex cannot be on any place but the last syllable, unless that last syllable be short, is, that otherwise, regarding the circumflex as composed of acute and grave, the acute of the circumflex would fall on the antepenult, though the last is long, contrary to the general rule; note, that the Greeks regulate accent by the final syllable; the Latins by the penult, viz. if the penult be long, they accent it; if short, they accent the antepenult.

120. Ἀλλῃ, sc. *χωρῶς*.

121—129. 123. "How then (*πῶς γάρ*) shall the Greeks give you an honorary prize? For we do not know, in any wise, of any store of property laid up for our common benefit; but, on the contrary, whatever [*τὰ* for *ἃ*] we have taken as spoil from cities, has all been divided, and it is not reasonable that the people should collect this together over again (*παλιόλογα ἐπαγείρειν*), &c. But we, the Achæans, shall repay thee thrice, yea fourfold [*τετραπλῇ τετραπλῇ τε*, sc. *μοῖρᾱ*], should ever

Πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;
 Οὐδέ τί πω ἴδμεν ξυνήϊα κείμενα πολλά.
 Ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ δέδασται· 125
 Λαοὺς δ' οὐκ ἐπέοικε παλλίλογα ταῦτ' ἐπαγείρειν.
 Ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
 Τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἳ κέ ποθι Ζεὺς
 Δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι. 129
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 Μῆδ' οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
 Κλέπτε νόφ'· ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
 ἥ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτῶς

haply Zeus grant that we may sack the fair-built city of Troy."

123. Πῶς. Interrogative; but πῶς, indefinite. Τοι for σοι.

124. ἴδμεν.—Not Dorically for ἴσμεν, since ἴσμι is unknown in Homer, but contracted from οἶδαμεν.

127. Νῦν.—The Latin *num* (*no-um*) and *etiamnum*, *νυνί*, *num-ce* or *nunc*; the former can be joined to the imperfect, the latter only to the present, perfect, or future, as the demonstrative *ι* points to what is really present: ἡδὴ is the Latin *jam* (Kühner).

128. Ποθι.—In the *locative* case from *πός*, *πῇ*, *πόν*.

129. Δῶσι for δῶ· this proves that *μι*, *σι*, *τι* (the *instrumental* cases of the personal pronouns), were the original terminations for all verbs. Πόλις (Th. πόλυσ), "the aggregation of inhabitants," as *tuta*, "a city;" on the Eugub. Tabl. from *totus*. Donaldson, *Varron*. Ἐξ-α-λαπάζω, λαπάζω, λάπτω, λαφύσσω, are all akin to one another.

130 — 147. 131. "Do not thus, albeit noble, god-like Achilles, dissemble in thought, since thou shalt not overreach, nor persuade me. Is it your desire, that yourself should have an honorary prize, but that I, on the contrary

(αὐτὰρ), in such an ignominious manner (αὐτῶς), should sit down bereft of mine, &c. But if, on the one hand (μὲν), the high-spirited Achæans will give me a prize, satisfying my mind, that it shall be an equivalent [*aposiopesis*, understand, "I shall be content"]; but if, on the other hand (δὲ), they will not give it, then I in person will either take thine, or else, having gone, I will take the prize of Ajax, or will take and lead away that of Ulysses, &c." 142. "Let us collect for it [*ἐς-ἀγείρομεν*, *tnesis*] rowers in sufficient numbers, and let us place in it a hecatomb, and let us cause to embark Chryseis, &c."

132. Παρελεύσεαι, for *παρελεύσεσαι*, the original termination; the *κοινή διάλεκτος* contracted *παρελεύσεαι* down to *παρελεύσῃ*; the Attics, to *παρελεύσει*.

133. Buttman would always write αὐτῶς, Hermann always αὐτως. Οὕτως was used to express simply "thus;" αὐτως, when there is a strong antithesis, "even as things now are," and hence, in a contemptuous sense, "just so, no better;" it has also a second meaning, "just so, as it was before," "in its original state." Grammarians, wrongly, add a third, viz. "in vain," distinguish-

- *Ἦσθαι δυνόμενον ; κέλεαι δέ με τήνδ' ἀποδοῦναι ;
 *Ἄλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 195
 *Ἀρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται.
 Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 *Ἡ τεὸν, ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος
 *Ἀζω ἔλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 *Ἄλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς· 140
 Νῦν δ' ἄγε, νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
 *Ἔς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἔς δ' ἐκατόμβην

ing αὐτως, "in vain," and αὐτως, "thus."

137. Ἐλωμαι.—Subjunctive in a future sense, proving the subjunctive to be an old future (see above).

139. Κεχολώσεται.—The paulo-post-future marks a future action, the beginning of which falls in a time, relatively to the action itself, past; and, therefore, an action the consequences of which will be permanent; *μεμίζεται* is not *miscebuntur*, but *mista erunt* (a permanent state); *κεκτήσομαι*, "I shall have in my possession," *κτήσομαι*, "I shall acquire." Matthiæ's *Gr. Gr.* "Ἀζώ ἔλών is in accordance with Dunbar's rule, "that a long vowel or diphthong must be short in *thesis*, before a vowel in the beginning of the next word."

140. Μεταφρασόμεσθα.—In the mid. "to reflect upon, to consider after;" "we shall settle these disputes hereafter;" *μεταφράζω*, active, "to paraphrase," or "translate."

141. Ἐρύσσομεν, for *ἐρύσσωμεν*. Either the Greek language had not so strictly assigned the long vowels to the subjunctive in Homer's time; or else, as the *signs* of the long vowels had not as yet been introduced into the Greek alphabet, Homer would feel himself entitled to liberties

metri gratiâ, which he would not have attempted had those signs existed; thus he shortens *βάτην* for *βήτην*. Or rather the subjunctive (which is an old future) and the future forms were then interchangeable, and not till a later period was the long vowel in the penult appropriated by the subj. and the short vowel by the future. See note on line 62. Epicharmus and Simonides completed the alphabet of twenty-four letters, called Ἰωνικὰ γράμματα, as having been first adopted by the Ionian colonies, and introduced at Athens by Callistratus from Samos. Ἐρύσσομεν.—Heyne makes *Ἐρύω*, having its increment short, mean "*traho*;" but *ἐρύω*, having its increment long, "*servo*." Buttmann regards the *v* as being short, properly, except where the *σ* is doubled after *v* (or rather in *arsis*, which will account for the long syllable without doubling the *σ*); the *v*, in the syncopated aorist, is, of course, long, *εἶρ'υτο* for *εἶρύετο*. Its literal meaning is "to draw;" hence, "to draw a friend, in battle, to one's self in order to defend him;" and thus, "to defend;" and also, "to draw an enemy's corpse to one, for the purpose of plunder," and, hence, "to plunder." For *θείομεν* (143) see note 62 on *εἰείομεν*.

142. Ἐπιτηδὲς.—Th. ἐπὶ τὰδε-

Θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον
 Βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 *Ἡ Αἴας, ἧ Ἰδομενεὺς, ἧ δῖος Ὀδυσσεύς· 145
 *Ἡὲ σὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 *Ὅφρ' ἡμῖν Ἑκάεργον ἰλάσσεαι ἱερὰ ῥέξας.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς.
 *ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
 Πῶς τίς τοι πρόφρων ἐπεσι πείθεται Ἀχαιῶν, 150
 *Ἡ ὁδὸν ἐλθέμεναι, ἧ ἀνδράσιν ἴφι μάχεσθαι ;
 Οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἥλυθον αἰχμητῶν
 Δεῦρο μαχησόμενος· ἐπεὶ οὔτι μοι αἵτιόι εἰσιν.

σι (an erroneous formation from *τάδε*), "for that very purpose" (Buttmann's *Lex.*); or, *ἄδος*, *ἄδην*, *ἡδος* (Riemer); or *τῆδες*, a collateral form of *τῆτες*, *σῆτες*, "this year" (Pass). **Ἐπιτήδειος* comes from it, as *ιδόνεως* from *ideo* (Donaldson *Varr.*).

144. *Βήσομεν*.—Like *ἵστημι*, *βαίνω* has its present, first future, and first aor., transitive, but its other tenses intransitive.

145. Dunbar proposes, since *ἧ* in thesis remains long, contrary to his canon, to read *ῆ* Ἰδομενεὺς, i. e. *ῆε*

146. **Ἐκπαγλότατ'*. Th. *ἐξέπलगον*, from *ἐκπλήσσω*, by metathesis.

147. **Ῥέξας*, lit. "to do;" afterwards, "to sacrifice;" so, *facio* and *operor* are used in a sacrificial sense.

147—171. 150. "How shall any of the Achæans promptly obey your words, either in going on an ambushade (lit. an *expedition*. Cf. *λόχονδ' ἵεναι*, 227), or in fighting valiantly with heroes (sc. in *open* combat, contrasted with *ambuscade*) &c.?" 158. "But we have accompanied thee, all shameless one, merely to gratify thee, claiming [Latin, *vindico*] compensation for Menelaus, &c., at the hands of the Trojans, &c." 161. "And you

actually [*δή*, irony] threaten you will in person take from me my prize, for whom I have braved many toils, and *whom* [understand] the sons of the Achæans have given me (as my guerdon). I never receive a prize equal to thee, whenever the Achæans may sack any fair-situated town of the Trojan possessions" [or, as Heyne, "nor do I demand that an equal share shall be given to me, whenever the Achæans shall destroy *Troy itself*"]. 167. "A reward scanty, but cherished, I go with to my ships." 170. "Nor do I think that you, when I am here treated with dishonour [nominative absolute], shall accumulate [lit. *draw full draughts of*; a metaphor from "drawing liquids;" *ἀφύσσω*. Th. *ὔω*, or *ἄπτω*, *ἀφάω*.] "abundance and riches."

148. *Ἀρα*, "therefore, then," has its first syllable short; *ἄρα*, interrogative, *ἀρά*, "a prayer," has *ἄρ* in arsis, *ἄρ* in thesis with the Epics; but, with the Attics, *ἄρ* always; *ἄρα*, "therefore," is akin to *ἄρω*, as its chief force is *connexion*.

150. **Ἐπεσι* has its penult sometimes lengthened by arsis, in which case the *σ* should not be doubled, as arsis is sufficient by itself.

Dunbar.

Οὐ γὰρ πρόποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 Οὐδέ ποτ' ἐμ Φθίῃ ἐριβώλακι βωτιανείρῃ 155
 Καρπὸν ἐδηλήσαντ'. ἐπειὴ μάλα πολλὰ μεταξὺ
 Οὔρεά τε σκιδέντα, θάλασσά τε ἡχέεσσα·
 Ἀλλὰ σοι, ὦ μεγ' ἀναιδὲς, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 Τιμὴν ἀρνύμενοι Μενελάω, σοί τε, κυνώπα,
 Πρὸς Τρώων τῶν οὔτι μετατρέπῃ, οὐδ' ἀλεγίζεις· 160
 Καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλείς,
 Ὅτι ἐπι πολλὰ μόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 Οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅπποτ' Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον.
 Ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165
 Χεῖρες ἐμαὶ διέπουσ'. ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 Σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον, τε φίλον τε
 Ἔρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.
 Νῦν δ' εἰμι Φθίηνδ'· ἐπειὴ πολὺ φέρτερόν ἐστιν

155. Ἐριβώλακι.—Th. βῶλος, "a clod;" as *glebosus* from *gleba*.

156. Since it is ἐπειὴ, some would read ἐπει ἢ when the diphthong in thesis will be regularly short before the vowel of the next word (Thiersch, *Gr.*).

159. Τιμὴ, an "estimate of damages," with a view to compensation; then *compensation*; then *punishment*; and τιμάω is used to express *litem aestimare*, "to estimate the punishment due to a criminal;" τίμημα is the Latin *ultio*, or "estimate of that punishment." Ἀρνύμαι is a lengthened form of αἶρομαι, as πτάρνυμαι of πταίρω.

161. Ἀπειλῶ. "To speak aloud" is its original meaning (so *laudo* in Latin originally meant); hence it is plainly akin to ἀπελλα, the Doric word for an "assembly," and to ἡπύω, ἔπος, ὄψ (Buttm. *Lex.*).

165. Note the quantity, πολυαῖκος.

166. Ἦν. — Contracted from ἐάν, which is from εἰ ἄν.

168. Ἐπὴν (ἐπεὶ ἄν) κεκάμω. Ὅποτε, ἐπεὶ, ὅτε, when the discourse is of past action, are followed by the optative: when it is of present action, the subjunctive is used, preceded by ἐπὴν, ἐπειδάν, ὅταν, ὅπποταν. In both cases, the action is not limited to a point of time, but is one repeated by several persons, or in several places. Matth. *Gr. Gr.*

169. Φθίηνδε, for εἰς Φθίην: when we say, prepositions *govern* cases, we should remember that the government is contained in the substantive itself, and that the preposition is merely the *sign* of that government. Donaldson well remarks, it is the effect of time on language, to substitute particles and prepositions for inflections of the original word; and, since this inclination shows itself much more in Greek than Latin, we may infer that the Latin is the more archaic language of the two; as also from the fact that those who derived Latin from Greek, derived it from the Æolic, the very dia-

Οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' ὄτω, 170
'Ενθάδ' ἄτιμος ἔων, ἄφενος καὶ πλοῦτον ἀφύζειν.

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσεται· οὐδέ σ' ἐγωγε
Λίσσομαι εἵνεκ' ἐμείο μένειν· παρ' ἔμοιγε καὶ ἄλλοι,
Οἳ κέ με τιμήσουσι· μάλιστα δὲ μητιέτα Ζεὺς., 175

"Εχθιστος δέ μοι ἔσσι διοτρεφέων βασιλῆων·
Αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
Εἰ μάλα καρτερός ἔσσι, θεὸς που σοὶ τόγ' ἔδωκεν.
Οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι,
Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἄλεγχίζω, 180
Οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε·

lect which retained most of the Pelasgic, the common basis of Latin and Greek, before the superaddition in Greece of the Hellenic element; moreover the Latin, unlike the Greek, has no article. Φέρτερος, properly, "better able to bear:" so, *fortis* (φόρτος, "a burden") from *fero*.

171. Ἀφενος. — According to grammarians, from ἀπὸ ἐνος, "annual income," the Latin *annona*: Döderlein, from ἀφύω, ἀφύσσω; Buttmann, from ἄφνος (of which ἄφενος is a mere expansion, as ἄλγος, ἀλέγω ὀργυιά, ὀρέγω root, ΑΦΝ-), and ἀφνός (of which latter ἀφνειός is the more lengthened form); ἀφνός again is but an abbreviation of ἀφθονός, "abundant" (originally applied only to property; afterwards, *abundant* in general); πλοῦτος is akin to πολὺς, πλέων.

172—187. "Fly by all means, since your inclination prompts you to it; nor do I, for my part (ἐγωγε), supplicate thee to remain for my sake; with me will remain even others, who shall haply honour me (sc. as *you* do not)." 178. Granting that you are (καρτερός) "physically strong." 185. "That thou mayest well know how much

more influential (*powerful*, as distinguished from mere *physical strength*, καρτερός) I am than thou art, and that even any other may shrink with terror from asserting himself my equal, or putting himself in comparison with me" (ὁμοιωθ. ἀντήν, used to denote exact likeness or comparison).

172. Ἐπειτα Φάναξ is required by the metre.

175. Μητιέτα.—Æol. nom., so the Latin *athleta*, *poeta*, &c.; the Latin is not derived from the Æolic; but rather both retained more of the original Pelasgic type than the other Hellenic dialects; Æolic and Latin agree (1) in discarding the dual; (2) in never accenting the final syllable, whence the Æolians were called βαρυνητικοί· (3) in not using the augment; (4) in etymology and the use of the digamma; (5) in omitting aspirates in several words, as *ambo*, ἀμφω.

180. Μυρμιδόνεσσι.—The fable of Ægina having been peopled by the transformation of ants to men, at the request of Æacus, arose probably from a false etymology, though Theagenes thought it to have arisen from the custom of living in caves. Thirlw. Hist. Gr

Ὡς ἔμ' ἀφαιρεῖται Χρυσήϊδα Φοῖβος Ἀπόλλων,
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 Πέμψω· ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον,
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 Στήθεσσι λασιόισι διάνδιχα μερμήριξεν,
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 Τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
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 Ἔως ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 Ἐλκετο δ' ἐκ κολεοῖο μέγα ξίφος· ἦλθε δ' Ἀθήνη
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182. Ἐμ' ἀφαιρεῖται.—Double accusative, one of the *person*, the other of the *thing*.

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 Ἀμφω ὁμῶς θυμῷ φιλέονσά τε, κηδομένη τε.
 Ἄλλ' ἄγε, λήγ' ἐριδος, μηδὲ ξίφος ἔλκεο χειρί· 210
 Ἄλλ' ἦτοι ἔπεσι μὲν ὀνειδισον, ὥς ἔσεται περ.
 ὦδε γὰρ ἐξερῶ, τὸ δὲ καὶ τετελεσμένον ἔσται·
 Καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα,
 Ὑβριος εἴνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.
 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Χρὴ μὲν σφωίτερόν γε, Θεὰ, ἔπος εἰρύσασθαι, 216
 Καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἄμεινον.
 Ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυνον αὐτοῦ.
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 Ἀψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησε 220
 Μύθῳ Ἀθηναίης· ἣ δ' Οὐλυμπόνδε βεβήκει,
 Δώματ' ἐς αἰγίοχοιο Διὸς, μετὰ δαίμονας ἄλλους.
 Πηλεΐδης δ' ἐξαὔτις ἀταρτηροῖς ἐπέεσσιν
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 Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο·

212. Ἐξερῶ.—Donaldson states the distinction between the Attic future and the second future to be, that, whereas in the Attic fut., εω, ῶ, the ε belongs to the root, in the second future the ε included in the ῶ is added to the root; the Attic future is an abbreviation of a future in σω, the second future of a future in ἐ-σω.

216. Δεῖ is used but once in Homer, and then with an infinitive; the ordinary Attic construction is δεῖ σοι τοῦδε· χρὴ is generally construed with a genitive of the thing, and accusative of the person, in Homer; which construction Euripides imitates. Porson.

Ib. Buttmann, as considering ἐρῶσω to have a short penult, would double the σ, where the metre requires a long syllable.

222. Μὲν goes with the genitive of objects, in the middle of

which one is. By the dative, local presence among others is denoted, but without the close union of purpose which belongs to the genitive. With the accusative it expresses motion, *right into the middle of*.

225 — 244. 225. "Wine-be-sotted." 226. "Never hast thou had the bravery of spirit to be arrayed with the *general host* for *open war*, nor to go on an *ambuscade* with the *chiefs* of the Achæans; for such a risk seemeth very death to thee! without a doubt it is a far preferable occupation, through the wide host of Achæans, to be depriving of his gifts that man, who-soever may speak in opposition to thee." 233. "(Over a worthless people I say), for otherwise, assuredly, son of Atreus, thou wouldst have insulted now for the last time. But I will speak out to thee, and will swear in confirma-

Οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι, 226
 Οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν,
 Τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 Ἥ πολὺ λωΐόν ἐστι, κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 Δῶρ' ἀποιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπῃ· 230
 Δημοβόρος βασιλεὺς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις·
 Ἥ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 Ἄλλ' ἐκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι,
 Ναὶ μὰ τὸδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
 Φύσει, ἐπειδὴ πρῶτα τομῇν ἐν ὄρεσσι λέλοιπεν, 235
 Οὐδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψε
 Φύλλα τε καὶ φλοῖόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν
 Ἐν παλάμῃς φορέουσι δικασπόλοι, οἷτε θέμιστας

tion by a solemn pledge; by this sceptre I swear it, which shall surely never produce leaves or scions, since first [or, once for all : ἐπειδὴ πρῶτα=*cum semel*] it hath left the parent stock, &c. For the brass on every side hath stripped it of its leaves and bark; now, moreover, the sons of Achæa wield it in the dispensation of justice, as being those who uphold the ordinances constituted by Zeus; this then shall be a solemn pledge of my oath: assuredly sooner or later (ποτέ) shall a longing desire for Achilles enter the breast of every son of Achæa without exception (σύμπαντας)."

227. Ἀριστῆες, *optimates*.—Achæa, as I have said above, is in Homer's time applicable to the Peloponnese alone. The Hellenes Thirlwall considers to have come from the west; for here, according to Aristotle, about Dodona, lay the ancient Hellas, and "the Seltians [another form of Hellenes, the s taking the place of the aspirate] dwelt there, and the people, who were then called Græcians, but now Hellenes;" moreover, since the Graii of Epirus were first known to the Italians, this

name has through them become the general term for all Greece.

228. Κῆρ, "fate," "death;" but κῆαρ, κῆρ, "the heart."

229. Λωΐον.—Th. λῶ, (more desirable,) as *optimus* from *opto*.

231. Βασιλεὺς.—Donaldson derives from βᾶσι, (a root the same as that of βᾶγος, a leader, the same as ἀγός, βᾶ, a vocative), and λαός, λεῖφος, λεύς· so, Ἀγασίλαος. Used in Hesiod and later writers in addressing the gods: but Homer uses only ἀναξ in this application.

232. Λώβῃ.—Akin to λύμη, and the Latin *labes*.

233. Ἐπόμνυμι (tnesis), "to swear in confirmation;" ἀπόμνυμι, "to swear in negation;" ὁμνυμι, simply, "to swear:" so, *adjuro*, *dejero*, and *juro*. "Ορκος, "the pledge of an oath," properly; it was originally = ἔρκος, from ἔργω or εἶργω· so Lat. *Orcus*, "the bourne from which no traveller returns." Lid. and Scott's *Lex*.

236. The F of Fē became s in se.

238. Θέμις (the right order of things) was said to have married Jove, and to have produced to him the Fates: hence oracles were called θέμιστες and the belief in a fixed system of laws, of which

Πρὸς Διὸς εἰρύαται· ὁ δὲ τοι μέγας ἔσσεται ὄρκος·
 Ἥ ποτ' Ἀχιλλῆος ποθὴ ἕζεται νῆας Ἀχαιῶν 240
 Σύμπαντας· τοῖς δ' οὔτι δυνήσεται, ἀχνύμενός περ,
 Χραιομεῖν, εὔτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνιοιο
 Θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις
 Χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.
 Ὡς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
 Χρυσείοις ἥλοισι πεπαρμένον· ἕξετο δ' αὐτός.
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
 Ἠδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητὴς,
 Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
 Τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 Ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδὲ γένοντο
 Ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνασσειν·
 Ὅς σφιν ἐϋφρονέων ἀγορήσατο, καὶ μετέειπεν·
 Ὡ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει,

Apollo was the executor, formed the foundation of all prophecy in his worship; and hence his oracles are called *θέμιστες* (Müller. *Dor.*). Th. the root ΘΕ, *τίθημι*.

239. Heyne interprets somewhat differently, "*imperium tenent a Jove, sub Jovis auspiciis.*" *Εἰρῶνται*=*εἰρυνται*, a being substituted for ν, in the Ionic love for vowel-sounds.

240. Ποθή, *desiderium*, "a missing—the loss of—that which one previously had enjoyed; regret."

242. Χραιομεῖν, sc. *χρήσιμον εἶναι*, always followed by a dative of the person, and an accusative of the thing.

245—284. 247. Ἐμήνιε, "was cherishing his wrath." 250. "In his time already had two generations of articulately-speaking men passed away, who with him had been bred and born, &c." 256. "And the other Trojans would deeply exult in spirit, if they were to hear all the tidings of the contention of you both, who are pre-eminent [*περί—ιστί*, tmesis] above the other Danai in counsel, and

pre-eminent in battle." 262. Οὐδὲ ἰδωμαι, "nor shall I see them." 271. "And I fought on my own account, apart from the other leaders [not, as Schol. br., κατ' ἐμαντοῦ δύναμιν, *pro viribus meis*]. But with them [viz. the chiefs named above, as contrasted with ἐμ' αὐτόν· Nestor himself. Th. *κείνοισι* does not refer to the centaurs, but is resumptive of *κεῖνοι*, line 266, *those chiefs* I named]." 276. "But, since, in the first instance, the sons of the Achæans gave him the prize, leave it so." 280. "But, granting that thou art physically strong, and a divine mother has given thee birth, yet is he more politically powerful [influential], since, &c." 282. "Moreover I, on my part, supplicate thee to forego for Achilles thy resentment," &c. The *I* is emphatic, "Yea, even I, who have associated with such ancient heroes, supplicate thee."

249. The penult of comparatives in *ων* is short in Homer, but long in the Attic dialogue.

254. Πόποι, akin to *παπαί*,

Ἦ κεν γηθήσαι Πριάμος, Πριάμοιό τε παῖδες, 255
 Ἄλλοι τε Τρῶες μέγα κεν κεχαρολάτο θυμῷ,
 Εἰ σφῶιν τάδε πάντα πυθολάτο μαρναμένοϊιν,
 Οἱ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.
 Ἄλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμείο.
 Ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἤεπερ ὑμῖν 260
 Ἀνδράσιν ὠμίλησα, καὶ οὔποτε μ' οἶγ' ἀθέριζον.
 Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 Οἷον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ', Ἐξάδιόν τε, καὶ ἀντίθεον Πολύφημον,
 Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισι. 265
 Κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 Κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο
 Φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσσαν·

βαβαῖ, *paræ*; grammarians made the word a Dryopian one for "the gods."

258. Δαναῶν.—The migrations of Danaus and Cadmus to Greece were probably connected with the revolution by which Egypt rid herself of the yoke of the shepherd-kings; some of these outcasts probably found means of embarking on the coasts of Egypt or Palestine, and wandered over the Ægean, till they reached the opposite shore, while others may have been led by a more circuitous route. Thirlw. *Hist. Gr.*

261. Ἀθέριζον.—Th. *ἀθήρ*, "a beard of corn," *flocci pendō*; or rather from *θήρω*, *θεραπεύω*.

262. The *a* in *ἀνὴρ* is long only when it makes *ἀνερὸς* in the gen. *Ὁδὲ Ἰδῶμαι*.—*Εἴσομαι*, "I shall know;" *εἴσομαι*, "I shall go." Dunbar's objections to the *F* are: it must be proved (1) that Homer wrote in the Æolic dialect; (2) that the *F* was always a consonant; (3) that it is necessary for his versification. To the 1st the answer is obvious—the *F* is Pelasgic, and the Æolians merely retained it longest; besides, Homer

was an inhabitant of the Ionic-Æolic Smyrna (Müller); as to the 2nd the *F* undoubtedly is a compound of a labial and guttural (Donaldson); to the 3rd who in his senses can doubt the necessity for it, to obviate hiatus proper, as in this passage?

265. Θησέα may be an Attic form, and then the *ā* will be long, and *εα* contracted to one syllable by synizesis; or an Ionic form, and then it will be *Θήσεᾶ*. Theseus was to Attica, what Hercules was to the rest of Greece. There are three main acts in his life: 1. His journey from Træzen to Athens: 2. His victory over the Minotaur: 3. The political revolution he effected in Attica (Thirlw.); with Ægeus and Theseus begins the expulsion of the Erechtheid priestly dynasty by kings of the warrior caste (Hermann). Theseus is a Poseidonian hero, and Ægeus, his father, is = Poseidon; th. *αἰγες*, "the waves of the sea;" and Ægeon is the name of Poseidon, at the Isthmus (Müller. *Scientif. Myth.*).

268. Φήρ (whence *fera*) is Æolic for *θήρ*: so *φορ*, *θύραι*. Thiersch

Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
 Τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 Καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις
 Τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο·
 Καὶ μὲν μεν βουλέων ξύνιεν, πείθοντό τε μῦθῳ.
 Ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον·
 Μῆτε σὺ τόνδ', ἀγαθὸς περ ἔων, ἀποαίρεο κούρην, 275
 Ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱες Ἀχαιῶν·
 Μῆτε σὺ, Πηλεΐδῃ, θέλ' ἐριζέμεναι βασιλῆϊ
 Ἀντιβίην· ἐπεὶ οὔποθ' ὁμοίης ἔμμορε τιμῆς
 Σκηπτοῦχος βασιλεὺς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
 Εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γέινατο μήτηρ, 280
 Ἀλλ' ὅγε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τὸν μένος· αὐτὰρ ἔγωγε
 Λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 Ἔρκος Ἀχαιοῖσι πέλεται πολέμοιο κακοῖο.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες· 286
 Ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 Πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 Πᾶσι δὲ σημαίνειν· ἄτιν' οὐ πείσεσθαι ὀτῶ.

conjectures a double form *φθήρ*, whence both forms arose.

270. *Ἀπίης* Buttman derives from *ἀπό*, as *ἀντιος* from *ἀντί*, stating that *ἀπιος*, "far off," has the antepenult short as here; but *Ἀπία*, the Peloponnese, has it long. The proper name he connects with *Pel-ops*, *Cecr-ops*, *Op-ici*, *Osci*, *Ausones*, *Pel-asgi*, *Argos*, &c. It should, therefore, be here written *ἀπίης* with a small *a*. Donalds. in the *Varron*. well remarks: "The Scythian name for the goddess of earth is *Ἀπία*. This word actually occurs in Greek as the name of the country where the Pelasgians ruled."

273. *Βουλέων*, a dissyllable by synizesis. *ξύνιεν* for *ξυνίσταν*.

284—303. 289. "In which things [*καθ' ἕτινα*] I ween I shall

by no means be obedient to him. But even granting that the ever-existing gods have made him a spearsman, do they therefore confer on him a free license to utter taunts? 292. "Interrupting replied" [Crusius. "In warning," or "reproof, replied:" from *ὑποβάλλω*, to suggest, Lidd. & Scott] 293. "(I will not submit to thee), for undoubtedly I might well be reputed both coward and worthless, if, &c." 298. "With my hands I shall not, for the sake of the maid, contend with thee, or any other, since ye, though being (*γέ*) the donors, take back from me your own gift." 301. *Φέροις ἐλὼν*, "take and carry away." 302. *Εἰ δὲ (βούλη ἀνελὼν δίκοντος ἐμοῦ) πείρησαι*, &c. *Γνώωσι*, "may know the result." 288. Read *πάντεσσι Φανάσσειν*,

- Εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290
 Τοῦνεκά οἱ προθέουσιν ὀνειδέα μυθήσασθαι ;
 Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·
 Ἥ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
 Εἰ δὴ σοι πᾶν ἔργον ὑπείξομαι, ὃ, ττι κεν εἴπῃς·
 Ἄλλοισι δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
 Σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι ὀίω.
 Ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 Χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης
 Οὔτε σοὶ, οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες.
 Τῶν δ' ἄλλων, ἃ μοι ἐστὶ θεῶν παρὰ νηὶ μελαίνῃ, 300
 Τῶν οὐκ ἂν τι φέροις ἂν ἐλὼν, ἀέκοντος ἐμεῖο.
 Εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
 Αἰψά τοι αἶμα κελαινὸν ἔρωήσει περὶ δουρί.
 Ὡς τὼ γ' ἀντιβίοισι μαχησαμένω ἐπέεσσιν
 Ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔττας

as this and a passage in the 24th B. are the only places where *ἀναξ* appears not to have the *F. Bentley*.

290. *Εἰ*, imperative of *ἔω*, as our "if" is properly "give," imper. of "give;" so *sin*, in Latin, is imper. of *sino*, *sino*; so Virg. "Hanc *sino* me spem ferre tui, audentior ibo," i. e. si sinas me, &c.; or else dat. of the pronoun *ti*, as *si* of *sis*. *Don. Crat.*

296. *οὐ—πείσεσθαι ὀίω*. Like all persons in a passion, he repeats contemptuously Agamemnon's very words, 289.

297. *Ἐρέω*—Some explain the Greek verb thus: *φιλ-έ-ω* the 1st syllable being the root; the 2nd syllable, "effort" or "existence;" the 3rd, the first personal pronoun.

298. *Πόλεμος, πολεμεῖν*, are restricted to actual collision by physical force. *Μάχη, μάχεσθαι*, any contention of mind, as well as of body, even though there be no blows. *Tittmann Syn.*

303. *Αἰψα*.—Th. *ἄπτω*, "to

connect, bind;" so *continuo*, from *continueo*.

303. *Ἐρώω*.—Th. *ρέω*. Here, in its literal meaning, "to stream, to flow;" hence its *apparently* opposite meanings of "to cease," and "quick motion;" sc. rapid motion backward, or else forward. *Buttm. Lex.*

304—317. 310. "And, leading, he placed on board the fair-cheeked Chryseis." 312. "They then embarking sailed o'er the liquid ways." 313. *Ἀπολυμαίνεσθαι*, "to purify themselves [middle voice]." 314. *Λύματα*, "their purifications." "Perfect" [i. e. full in number: or, composed of victims free from blemish]. 317. "The savour, enveloped on all sides with the curling smoke, reached heaven."

306. *Νῆας ἑτάς*, "ships built alike on both sides, and so lying even in the water;" so *δαις ἑτα*, "a banquet," of which *each partakes alike*; and *ἀσπίς πάντος*

Ἦῃε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
 Ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην
 Βῆσε θεῶ· ἀνὰ δὲ Χρῦσηίδα καλλιπάρῃον 310
 Εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
 Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα.
 Λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 Οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἄλα λύματ' ἔβαλλον·
 Ἔρδον δ' Ἀπόλλωνι τελέεσσας ἐκατόμβας 315
 Ταύρων ἡδ' αἰγῶν, παρὰ θῖν' ἄλδος ἀτρυνέτοιο·
 Κνίσσῃ δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῷ.
 Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 Λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλῃσ' Ἀχιλῆϊ.
 Ἄλλ' ὄγε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, 320
 Τῷ οἱ ἔσαν κήρυκε καὶ ὀτρυνῶ θεράποντε·
 Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος,
 Χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρῃον·

εἶση, "a shield, having its rim everywhere *equidistant from the centre*." Ναῦς, connected with νέω, νεύσω, "to be in the water," "to swim," *navis, Neptuneus*. Don. *Crat.*

311. "Ἐω, εἶσα, "to place;" whence ἡμαι, perf. pass. "to place one's self," "to sit."

312. Ὑγρὰ κέλευθα, the "campesque liquentes" of Virg. Κέλευθα, a heteroclite noun, fem. in sing. but neut. in plur. So νῶτος, νῶτα and, in Latin, *balteus, baltea; Pergamus, Pergama, &c.* Th. ἐλεύθω. Buttm.

313. Ἄνωγεν.—This is the only verb beginning with a short vowel which has not the temporal augment; th. ἄγωω, whence ἄγγελος as ἄλγος from ἀλέγω· ὀργυιά from ὀρέγω· κόμπος from κόναβος.

315. Ἔρδον, ἔρδω, of which ῥέζω (ρέδ-σω) is the transposition; akin also to Ἐέργω, Ἐέργον; as κράζειν, κραγεῖν. See Buttm. *Lex.* on κέλαινος, p. 376.

316. Ἀτρυνέτοιο.—Th. α, and

τρυγάω, "to gather the vintage," the ἀκαρπιστά πίδα of Eurip. *Phœn.*

318—344. 335. "Ye are not at all culpable in my eyes." 338. "But let themselves be my witnesses before the blissful gods, &c." 340. "If ever again the necessity for my aid should arise, to avert unseemly destruction from the others [aposiopesis; I shall not render you any aid];—for he truly rages under a fatal infatuation, nor doth he know how to judge in his mind at once of the *present and the future* [that which lies before and the following. Crusius. Not as Heyne, "the future and the past." Lidd. and Scott make πρόσσω the past, i. e. that which one can see before one; opposed to ὀπίσσω, that which is unseen and therefore behind us, the future] in order that, &c."

319. Ἀχιλεὺς, when in thesis—Ἀχιλλεύς, when in arsis.

321. Κήρυξ, ὄκος, always; Göttling connects the Roman *clari-*

Εἰ δέ κε μὴ δώησιν, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι,
 Ἐλθὼν σὺν πλεόνεσσι· τοὶ οἱ καὶ ῥίγιον ἔσται. 325
 ἄΩς εἰπὼν, προῖται, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
 Τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλδος ἀτρυγέτιοι·
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἱκέσθην.
 Τὸν δ' εὗρον παρὰ τε κλισίῃ καὶ νηϊ μελαίνῃ
 Ἥμενον· οὐδ' ἄρα τῷγε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 Τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 Στήτην, οὐδὲ τί μιν προσεφώνεον, οὐδ' ἔρέοντο.
 Αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·
 Χαίρετε, κήρυκες, Διὸς ἄγγελοι, ἡδὲ καὶ ἀνδρῶν
 Ἄσσον ἴτ'· οὔτι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
 Ὅς σφῶϊ προῖται Βρισηΐδος εἴνεκα κούρης. 336
 Ἄλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην,
 Καὶ σφῶϊν δὸς ἄγειν· τῷ δ' αὐτῷ μάρτυροι ἔστων
 Πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,
 Καὶ πρὸς τοῦ βασιλῆος ἀπηνέος. Εἵποτε δ' αὐτε 340
 Χρεῖῳ ἐμείο γένηται ἀεικέα λοιγὸν ἀμῦναι
 Τοῖς ἄλλοις.—ἧ γὰρ ὄγ' ὀλοῇσι φρεσὶ θύει,
 Οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω

gatio with κῆρυξ and κηρύκειον in their Doric form. Ὅτρηρώ.—Th. ὀτρεω, ὀτρίνω.

325. ῥίγιον.—A comparative, from ῥίγος, "frost" (the Lat. *rigor* and *frigus*), "more chilling," "more disagreeable."

327. Βάτην, for βήτην. So in other words the Ionians changed η into α short, as μεῖακῦα from μέμηκα, ἀμφισβᾶτίω for ἀμφισβήτην. Buttm. *Irreg. Verbs*.

333. Ἥσιν.—For αἷς. The ν ephelcastic is really an old locative ending. See Don. *Crat*.

336. Μάρτυροι, μαρτύρομαι. So κρίοις, κρίοις, from κρίνω, which Clarke accounts for by supposing the derivatives to follow the short quantity of the 2nd aor. Heyne conjectures that there were two forms in such cases; thus μῦκάω, whence ἐμῦκον and μέμῦκα, had

the two forms μῦκω and μῡκω. Ἄσσον.—Compar. of ἀγχι.

338. Ἔστων.—The strong resemblance that subsisted in Greek between the instrumental and ablative cases of the third personal pronoun, and the terminations of the third pers. imperat. active (-τω, -των), moreover, the ablative form of the ancient Latin imperatives, *estod*, *vivito* (for in both Latin and Greek the ablative probably ended in *od*), make it probable that the Greek imperative is also in the instrumental or ablative case. Don. *Crat*.

340. Ἀπηνῆς.—Connected with ἔης, ἱῆος.

342. Ὀλοῇσι.—The antepenult. is lengthened, according to Dunbar, as being in arsis; or else ὀλοῖ-*Φγσι* the Venet. MS. reads ὀλοίγσι

343. Οὐδέ τι Φοῖδε.

- "Οππως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί.
 ὦς φάτο Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἑταίρῳ, 345
 Ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηον,
 Δῶκε δ' ἄγειν τῷ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν.
 Ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν· αὐτὰρ Ἀχιλλεὺς
 Δακρύσας, ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς
 Θῖν' ἔφ' ἄλδος πολιῆς, ὁρόων ἐπὶ οἶνοπα πόντον. 350
 Πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·
 Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔοντα,
 Τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 Ἡ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 Ἠτίμησεν· ἔλῶν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ὦς φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μήτηρ,

345—356. 352. "Since thou hast brought me forth destined to be but short-lived, at least the Olympian loud thunderer Zeus ought to have conferred (ἐγγυαλίζαι, placed in my hand, ἐν γυάλῳ) honour on me, but now he has not honoured me even in a slight degree."

347. Παρὰ, with the gen., denotes the object from the side of which anything comes or issues; as, παρὰ μῆρου, "from beside the thigh;" with the dative, it denotes the object by the side of which anything is; as, παρὰ μνηστήρσιν, "among, or before the suitors;" with the accusative, it denotes that a thing moves alongside of, by, or near another; as, παρὰ θίνα, "along the shore." 348. Ἀέκων.—Th. ἀ and ἔκων, participle of ἔκω, or ἔκω, "to yield." 349. Δακρῦω, "to weep;" but δακρῦα, "tears." Ἀφαρ.—Th. ἄπτω, or ἀπὸ and ἀρα· or else ἀφαιρέω, as *raptim*, *rapiō*, "suddenly." Λιάζω, akin to κλίνω· hence its double meaning, motion, 1. sideways; 2. downwards. Butt. *Lex*.

352. Μινυνθάδιον.—Th. μίνυν-

θα. accus. of a subst. μίνυνς, from μινύς.

355. Εὐρυκρείων. Vedic, *uruk-shaya*.

356. ἀπούρας.—An irregular epic participle, 1st aor. of ἀπαυράω. Somewhat similar is the change of εὐχομαι, αἰχέω; σπειδω, σπούδη. The act. voice belongs entirely to the epic poets. Αὔρω or ἄρω, is thus connected with ἀρύω or ἄρω, and *haurire*, εὐρεῖν. Butt. *Lex*.

357—412. 362. "Why hath grief afflicted thy soul? Speak it out (ἐξαύδα), &c." 365. "Why need I recount these things to thee who knowest all things?" 367. "We brought all the plunder here." 382. "And forthwith [νῦν, whence νῦν, denoted a *point* of time. *Hoogeveen*] the forces were perishing in rapid succession." 384. "Thereupon the skilful soothsayer delivered to us responses [θεοπροπίας] (accounting for the anger) of the Far-darter." 388. "He uttered a threat which just now has been actually (δῆ) carried into effect." 390. Πίμπουσιν = *deducunt*, "escort her to Chrysa."

Ἡμένη ἐν βένθεσσιν ἄλδς παρὰ πατρὶ γέροντι·
 Καρπαλίμως δ' ἀνέδν πολίης ἄλδς, ἥστ' ὀμίχλῃ.
 Καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος, 380
 Χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·

Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
 Ἐξαῦδα, μὴ κεύθε νόψ, ἵνα εἶδομεν ἄμφω.

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Οἶσθα· τίη τοι ταῦτ' εἰδυῖν πάντ' ἀγορεύω ; 385

Ὀιχόμεθ' ἐς Θήβην ἱερὴν πόλιν Ἡετίωνος,
 Τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
 Καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
 Ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον·
 Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370

Ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
 • Λυσόμενός τε θύγατρα, φέρων τ' ἀπηρεΐσι' ἄποινα,
 Στέμμα τ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος,
 Χρυσέφ' ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

Ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ,
 Αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
 Χωόμενος δ' ὁ γέρων πάλιν ὥχετο· τοῖο δ' Ἀπολλων 380
 Εὐξάμενον ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.

393. "But do thou, since thou certainly canst (εἰ with the indicative implies *certainly*) extend thy protection (περίσχεο) over thy son." 396. "For oft-times I have heard thee boasting in the halls of my sire, when thou wert wont to say (ἔφησθα) that thou alone, amongst the immortals, didst avert, &c." 408. "In hopes that he may be willing to assist the Trojans, but coop up the Achæans at the sterns of the ships, and by the sea-side whilst being slaughtered by their foes, so that all may reap the fruits of their king's misconduct." 412. "Ἦν ἄτην, "his infatuation."

357. Verbs of *hearing* generally govern an accusative of the thing, and gen. of the person.

359. Καρπαλίμως.—Th. ἀρπάζω. Comp. the Latin *carpo*. So *raptim* from *rapiō*. Ὀμίχλῃ.—Same root as ὀμίχω. Pott.

363. Εἶδομεν.—For εἶδωμεν. See above.

365.—Τίη.—From τί, as ἐπειῆ from ἐπεί. Bentley rightly reads ταῦτα *Ἰδύνει*.

367. Φέρω καὶ ἄγω is the usual expression for "I pillage and plunder," the former referring to inanimate, the latter to animate objects.

Ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 Θυήσκον ἐπασσύτεροι· τὰ δ' ἐπώχετο κῆλα θεοῖο
 Πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἅμμι δὲ μάντι
 Εὐ εἰδὼς ἀγόρευε θεοπροπίας Ἐκάτοιο. 385
 Αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρείωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
 Ἠπειλῆσεν μῦθον, ὃ δὴ τετελεσμένος ἐστί.
 Τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 Ἔς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἀνακτι· 390
 Τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 Κούρην Βρισηῖος, τὴν μοι δόσαν υἷες Ἀχαιῶν.
 Ἀλλὰ σὺ, εἰ δύνασαι γε, περισχεο παιδὸς ἔης.
 Ἐλθοῦς' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
 Ἦ ἔπει ὦνησας κραδίην Δίος, ἥε καὶ ἔργω. 395
 Πολλάκι γὰρ σέο πατὴρ ἐνὶ μεγάροισιν ἀκουσα

383. Ἐπασσύτεροι.—Th. ἄσσω, ἀγχι.

386. Πρῶτος.—Contracted from πρότατος, πρώτος, and hence the circumflex; the rule is, the circumflex is used in the case of a contraction, where the first syllable to be contracted is accented; for in that case an acute and grave (which is understood on every syllable) meet; thus, φιλέω, φιλῶ· but, φίλει, φίλει· the circumflex, moreover, must be always on the last syllable, except where the last is short; for, if the last were long, regarding the circumflex as composed of acute and grave, the acute would fall on the antepenultimate, though the last is long, contrary to the general rule; and regarding the last long syllable as made up of two short ones, the acute would thus fall on the preantepenult: thus πρῶτον, or πρόδον, will violate the general rule as to polysyllables with the last long.

393. Ἐῆος from εἶς, "brave," "good." Like φίλος, it is used simply as a possessive pronoun. Buttm. 402. Ἐκατόγχερον.—The Indian gods were usually represented with

many arms and legs, as a symbol of irresistible strength. In Greece, on the contrary, the gods were represented as the perfect ideal of the human form, and as moral persons. Hermann gives a rather subtle explanation of the myth. "Hera, Poseidōn, and Athena set about binding Zeus; that is, mankind would wish to keep summer always for their agriculture (Hera, the earth), their navigation, and their civil institutions and occupations, and have no winter. But Thetis, the soother (θείω), who reduces all strife to peace and order, calls Briareōs up to heaven, and men must now give over their thoughts of having fine weather in their power." Th. βριαρὸς, βρίθω, and the particle βρι. Why Thetis called up Ægeon in particular is thus explained: she was a sea-goddess, and Ægeon was a sea-demon, who formed the subject of fables at Poseidonian Corinth, where even the sea-god himself was called Ægeon. Th. αἰγες, "the waves." See Müller. Myth. Transl. p. 295. In later mythology the giants appear as enemies of the gods.

Εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
 Οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 Ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρη τ', ἥδ' ἔτι Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 Ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσας δεσμῶν,
 Ὡχ' Ἐκατόγχειρον καλέσας ἔς μακρὸν Ὀλυμπον,
 Ὅν Βριάρεων καλέουσι θεοὶ, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὁ γὰρ αὐτὲ βίη οὐ πατρὸς ἀμείνων·
 Ὅς ῥα παρὰ Κρονίωνι καθέζετο, κύδει γαίων. 405
 Τὸν καὶ ὑπέδδισαν μάκαρες θεοὶ, οὐδέ τ' ἔδησαν.
 Τῶν νῦν μιν μνήσασα παρέζεο, καὶ λάβε γούνων,
 Αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 Τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 Κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 Γυνὴ δὲ καὶ Ἀτρεΐδης εὐρυκρέων Ἀγαμέμνων
 Ἦν ἄτην, ὅτ' ἀριστον Ἀχαιῶν οὐδὲν ἔτισε.
 Τὸν δ' ἡμέμβετ' ἔπειτα Θέτις, κατὰ δάκρυ χέουσα·

398. When the subject of the infin. is the same as the preceding finite verb, it is put in the nomin. case, as here, *ἔφησθα οἷη ἀμῦναι*.

403. Θεοὶ is explained "*homines vetustiores*;" ἄνδρες, "*recentiores*."

404. The original root of ἀμείνων appears in *amænus*.

405. Κρονίων in thesis; but Κρονίῳν in arsis, 397th line. Κύδει γαίων, "elated with his pre-eminence." Γάω, γαίω, γαύω or γάβω, γαῦρος, &c. Kennedy.

409. Πρύμνος, akin to πρέμνον. Τη. πείρω, περάω, πέρας. Ἐλσαι from ἔλλω, or Φέλλω, Φέλσω, Φέλσαι, Φέφελμαι, ἐφέλην, Φαλήναι. Buttm. *Lex*.

410. ἐπαύρομαι. — When the relation of the verb to the object is that of an *immediate taking, consuming, or striking*, the accus. is used; when it was merely the *consequence or fruits* of anything, the gen. (and more completely with ἀπὸ) follows. Buttm. *Lex*.

412. Ἀτῆ. — A judicial blindness sent by the gods, ending in guilt (though less voluntary than ὕβρις), and always in misery. Lidd. and Scott.

413—441. 414. "Woe's me! my child, why have I nurtured thee, bringing thee forth in an evil hour? would that thou wert resting nigh thy ships, free from tears and suffering! since the portion of life allotted thee (*αἶσα*, see the derivation below) is of but a short span, and by no means long: but, as it is, thou wast doomed to be at once short-lived and pre-eminently wretched above all men: therefore with evil destiny have I brought thee forth, &c." 428. "Thus, as I have said (*ἄρα*), having spoken, &c." 429. "Enraged in mind on account of [*ἐνεκα* understood] the fair-zoned maid, whom, as we know (*ῥά*), they took from him against his will." 433. "They furled the sails in the first instance (*μὲν*), and next (*δὲ*) laid them down in
3

"Ω μοι τέκνον ἐμὸν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα ;
 Αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
 ἥσθαι· ἐπεὶ νύ τοι αἶσα μῖνυνθά περ, οὔτι μάλα δῆν·
 Νῦν δ' ἄμα τ' ὠκύμορος καὶ διζυρὸς περὶ πάντων
 Ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.
 Τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραῖνῳ
 Εἴμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθεται. 420
 Ἀλλὰ σὺ μὲν νῦν, νηυσὶ παρήμενος ὠκυπόροισι,
 Μῆνι' Ἀχαιοῖσι, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας

the black barque; and they neared the mast to its receptacle, lowering it speedily by the stays; and the vessel herself they propelled into harbour by oars." 437. "They themselves disembarked [ἐκ-βαῖνον, tmesis; intransitive]. 438. "They landed from her the hecatomb [ἐκ-βῆσαν· transitive in the 1st fut. and 1st aor.]."

415. Αἶθ' ὄφελεξ ἥσθαι, *quàm debuisses sedere*.

416. Αἶσα, sc. δαῖσα, Th. δαίω· as, μοῖρα, μείρω. But better Buttm. who connects it with αἶνος, Lat. *aio*, as *fatum* from *fari*. Μάλα δῆν· the *λα* lengthened by *arsis*.

423. Mark the distinction of ἐς and μερά: "Zeus went to Oceanus, to go among the Æthiopians for a feast (κατὰ δ. to be present at it)." Ὀκεανός. Th. ὠκός and νάω. Akin to Ὠγῆν, Ὠγγής. Homer's OCEAN is a stream that flows round the earth's disc; hence he gives it the epithets of a river, βαθύρροος, &c.; so Milton's "Ocean-stream:" hence, "ocean" in after times was applied to the outward sea, in opposition to the inland or Mediterranean sea (θάλασσα and πόντος). The Nile is an over-flowing of OCEAN in Homer; his name for it is Αἴγυπτος, the river of Egypt. Hesiod first uses "Νεῖλος," which is one of the proofs of his being more re-

cent than Homer, as also his shortening the *α* in κάλος, which is long in Homer; Keightley supposes a root QK or QF, signifying water, which appears in the Latin *aqua*, *æquor*, and the Anglo-Saxon *eage*. *Ogyges*, moreover, is the symbol of the deluge; and Homer says of Calypso's Ogygian isle, ὅθι τ' ὀμφαλὸς ἐστὶ θαλάσσης. Αἰθιοπῆας. (Αἶθω ὦψ) "the sunburnt men." So Jerem. 12. 23., "Can the Æthiopian change his skin?" Keightley supposes their locality to be the east, as the Greek would naturally think the people who dwelt near the sun's rising to be more affected by his beams than others. Homer, in the Odyssey, represents them as being divided into two portions, sc. eastern and western. Herodotus says that Neptune is not an Egyptian, but a Libyan deity, and hence the theory is favoured that he is the Nile personified. If, then, we suppose the Æthiopians to have dwelt in Upper Egypt, where the Nile overflows periodically, we have good reason for his worship among the Æthiopians: moreover, the migration rendered necessary by such an inundation, may account for the procession of the gods. The division of the country by the Nile will explain Homer's division of them in the

Χθιζὸς ἔβη κατὰ δαῖτα· θεοὶ δ' ἅμα πάντες ἔποντο.
 Δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὔλυμπόνδε· 425
 Καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 Καί μιν γοννάσομαι, καὶ μιν πείσσεσθαι ὀίω.
 ὦς ἄρα φωνήσας ἀπεβήσατο· τὸν δ' ἔλιπ' αὐτοῦ
 Χωόμεον κατὰ θυμόν, ἐϋζώνοιο γυναικὸς,
 Τὴν ῥα βίῃ ἀέκοντος ἀπηύρων. Αὐτὰρ Ὀδυσσεὺς 430
 Ἔς Χρύσην ἵκανε, ἄγων ἱερὴν ἑκατόμβην.
 Οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο,
 Ἴστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ·
 Ἴστον δ' ἰστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες
 Καρπαλίμως· τὴν δ' εἰς ὄρμον προέρυσσαν ἑρετμοῖς· 435
 Ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδωσαν·
 Ἐκ δὲ καὶ αὐτοὶ βαῖνον, ἐπὶ ῥηγμῖνι θαλάσσης·
 Ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι.
 Ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο· 439
 Τὴν μὲν ἔπειτ' ἐπὶ βωμόν ἄγων πολύμητις Ὀδυσσεὺς,

Odyssey. The inhabitants of that region, even at this day, call themselves "Itipioawans." Ἐπ' Ὀκεανόν was the ordinary reading, "over the ocean;" but better ἐς Ὀκ., "to the god Oceanus." Aristarchus reads κατὰ for μετὰ, in the sense of ἐπί. But see my translation above of μετὰ; κατὰ δαῖτα expresses the *object aimed at* in his going among the Æthiopians. The statement of Aristarchus and Eustathius, that the Nile was called *oceanus* by the Egyptians, is remarkable, and would also accord with the theory stated above.

429. Θυμὸν ἐϋζώνοιο. This is called the trochæic (κατὰ τρίτον τροχαῖον) or *feminine cæsuræ*; φωνή | σᾶς ἄπε | βήσατο is an instance of the syllabic (πενθημιμερῆς) or *masculine cæsuræ*, as having more strength and less softness than the former. There are also the Bucolic and Priapeian *cæsuras*; the former, used chiefly in the Bucolic Idylls of Theocritus, is where the fourth foot is a

dactyl, and ends with the word; the latter, where the line can be divided into two equal halves, the third foot ending with the word. Hermann is of opinion that the hexameter *catalectic on two syllables* (as the heroic should properly be called) is of two kinds, the tragic and the heroic; the former differing from the latter in proceeding by dipodies, and also in not being obliged to use the *cæsura* of the heroic.

436. Εὐνάς. If the stay was merely temporary, the stern of the vessel was steadied by letting down heavy stones into the water, metaphorically called εὐναί, "sleepers, beds." Coleridge.

437. Πῆγμιν, used both of the beach on which the wave breaks (ῥήγνυται) and the breaker itself.

440. As the Tuscan name of Ulysses was Nanus, i. e. "the pygmy" (Müller, *Etrusk.*), and as, according to Eustathius, Ὀλυσσεύς or Ὀλισσεύς was the original form, it has been conjectured by Ken-

Πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προστείπεν
 ὦ Χρῦση, πρό μ' ἐπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 Παῖδά τε σοὶ ἀγέμεν, Φοῖβφ θ' ἱερὴν ἐκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
 Ὃς νῦν ἐν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν. 445
 ὦς εἰπὼν, ἐν χερσὶ τίθει· ὁ δὲ δέξατο χαίρων
 Παῖδα φίλῳ· τοὶ δ' ὦκα θεῷ κλειτὴν ἐκατόμβην
 ἔξελης ἔστησαν ἐϋδμητον περὶ βωμόν.
 Χερνύψαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.
 Τοῖσιν δὲ Χρῦσης μεγάλ' εὔχετο, χεῖρας ἀνασχών· 450
 Κλυθὶ μιν, Ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις·
 Ἦδη μὲν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο·
 Τίμησας μὲν ἐμὲ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·
 Ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηον ἐέλδωρ, 455

rick that the name means *δλιζος*, *δ-λίσσος*, (Eol. for *δ-λίγος* so that Ulysses, in the primitive notion, was a god of diminutive form. Donalds. *Varron*. 104.

441. *τίθει*. Imperfect from *τίθω* = *τίθημι*.

441—456. 441. *Βασιλεὺς* and *ἄναξ* were originally applied to any persons in authority; afterwards the former was applied in the strict sense of our term *king*, while *ἄναξ* continued to have a much wider application. The *τύραννος*, unlike the ancient king, owed his elevation in a republican form of government to some *coup d'état*, some violent movement or strata-gem; of course the name did not imply that he abused his power, at least originally. The *αἰσυμνήτης* was a person chosen by conflicting parties in a state, *by general consent* (unlike the *τύραννος*), to reconcile their dissensions. So the Dictator at Rome: e. g. Fabius Maximus.

444. *ἱλασόμεσθα*. For *ἱλασώμεθα* the *μεθα* of the 1st plur. pass. is *με+θα* or *σε* (the 2nd pro-

nominal element); so *μεν*, or *μες*, as it is also written, is *με+σε*, I+you = we. Don. *Crat*.

448. *ἔστησαν*, "they placed the hecatomb." The 1st fut. and 1st aor. are active; the perf., plu-perf., and 2nd aor. are neuter.

449. *Οὐλοχύτας*. *Ὀλῆαι* is not derived from *ὄλος*, "whole," which would give a sense contrary to the fact. There is the same relation between *ὄλῆαι* and *μολῆαι* as between *Ἀρης* and *Μᾶρς*. As *μολῆαι* is derived from *molere*, so *ὄλῆαι* from *ἀλέω*, another form of *ἔλω*, "to strike," and hence "to grind." *Κριθῆ* afterwards was used for *ὄλῆη*. Th. *κρῖ*, *κρύος*, *ὀκρῖοις*, as *hordeum* from *horridum*, "prickly, bearded." Butt. *Lex*. *Ἀνέλοντο*. They raised the salt *dressed* barley-cake above the head of the victim; then came the prayer; then the head of the victim was sprinkled with the barley-cake (458. *οὐλοχ.* *προβάλλοντο*, also called *πρόχυσος*); all this initiation of the sacrifice was termed *κατάρχεσθαι*, Virgil's "*libamina prima*."

Ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμνυν.

*Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

Αὐτὰρ ἐπεὶ ῥ' εὐξάντο, καὶ οὐλοχύτας προβάλοντο,

Αὐ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν, καὶ ἔδειραν

Μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν, 460

Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

Καίε δ' ἐπὶ σχίσσῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον

Λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.

457—487. 459. "They first of all drew back the heads, and cut the throats, and flayed them, and cut out the thighs, and wrapt them up in the caul, having doubled it up, and upon them placed morsels of the raw flesh; and the old man burnt them on billets [cleft wood], and over them poured a libation of the ruddy wine; and youths beside him were holding five-pronged forks in their hands. But when the thighs had been burnt down, and they had tasted the meat [σπάγχνα, like the Latin *viscera*, used for the whole carcass, the flesh], they next in succession (*ἄρα*) sliced the rest, and pierced it on either side with spits, and roasted it with skill, and drew off all." 468. [Δαιρὸς ἔσιςς.] "the equally-divided feast" [so Heyne; from *δαίω*, "to divide." While at the *εἰλαπίνῃ* (th. *εἶλη*, "the evening"), each drank as he pleased; the *ἐρανος* or *σύμβολον* was a club, or contribution feast. Or else, "his due proportion of the feast" (Schol. Ven.); or, "the choice banquet; th. *εὖς*; so Ernesti]." 469. "But, when they had removed their desire [*ἔξεντο*, 2nd aor. of *ἔξιμαι* tmesis] for eating and drinking, the youths in the first instance (*μὲν*) crowned the mixers with the liquor: and, next (*δὲ*) in order, they distributed it to all in smaller cups, having made an initiatory libation from the cup of each [sc. in presenting the cup to

each], and the youths of the Achæans throughout the day were propitiating the god with the *song and dance* [*μολπή*] includes both, being applied properly to "any rhythmic movement," as even the "hopping of a ball," as in *Odyssey*, VI. 101.; connected with *μέλος*], chanting a glorious pœan, hymning the Far-darter." 478. "Then at length." [Καί, as often, so here, forms the apodosis. *Ἀνάγοντο*, the opposite of *κατάγοντο*. So *deduco* and *solvere* are opposed.] "They weighed anchor to sail back again for the wide host of the Achæans."

459. They draw "upwards" the head, as they were sacrificing to celestial gods; the contrary was the usage in the case of the infernal gods.

463. They hold the *πεμπώβολα*, lest any part of the flesh should fall on the ground, which was thought most inauspicious. Herodotus informs us this was an Æolian usage; moreover the *πεμπὲ* for *πεντὲ* is Æolic; besides the Æolians alone did not burn the intestines, as here; these proofs, as well as the Æolic forms, such as *πίσυρες* for *τίσσαρες*, the Æolic *F*, and the *βούβρωστις*, or the "Genius of unappeased hunger," mentioned in Homer, which had a temple at Smyrna, ascribed to the Æolian time,—all these facts prove Homer an *Æolian*. Equally strong are the proofs of his *Ionian* origin. The Locrians are *περὶν*

Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχνα πάσαντο,
 Μίστυλλόν τ' ἄρα τᾶλλα, καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 Ὀπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 466
 Αὐτὰρ, ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
 Δαίνυντ'· οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης.
 Αὐτὰρ, ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο· 470
 Νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
 Οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,

ἱερῆς Εὐβοίης· the order of the piling-up of the mountains, Ossa, Olympus, Pelion, the reverse of Virgil's order, who looks from the opposite side of the Adriatic; the reverence the poet shows for the Ionian deities, as, for instance, Athena; the sacrifice of the Neleid descendants of Nestor to the Heliconian god of the Ionian league, Poseidon, alluded to in Nestor's sacrifice to that deity; Ajax being represented as an Attic Salaminian hero, and not an Æacid (as the Dorians afterwards represented him); the detailed account of the Ionic kings of Glaucus' race in the encounter with Diomedes; the allusions to *φάρπρια* and *Θῆρες*, peculiarly Ionic terms; the Ionic expression *δημος* for both "a flat country" and "common people;" his knowledge of Ionic localities;—all this proves him to be also an Ionian; Müller reconciles these facts by supposing him a native of the *Ionic-Æolic* colony of Smyrna.

464. *Μῆρος*, sing., *μῆρα* and *μῆροι*, plur., a heteroclite; as *κέλευθος*, above. But *Μῆρα* is not, according to Lidd. and Scott, the irregular plural of *μηρός*, as appears both from the signification and accent; but is another form of *μηρία*, *that which was cut out of the μηροί* or *thighs*; the thigh bones which used to be cut out and wrapped in two folds of fat, slices also being

laid on them, and the whole laid on the altar and burnt.

469. *Ἔρον*. Æolic form for *ἔρωτα*.

470. Comp. Virgil's "*crateras magnos statuunt, et vina coronant*;" and again, "*tum pater Anchises magnum CRATERA CORONA INDUIT*." Buttmann considers that, as Virgil's imitations must refer to an actual "crown" or "garland," and not, as Homer's expressions, to the crown of "brimming wine," Virgil's mistake must have arisen from a deficiency in classic knowledge, and from believing in absurd scholia.

471. Voss explains: "they distributed to all around, *beginning again* with the cups." "For now," says he, "as they were to drink anew in honour of the god, the cup-bearers had to repeat their office (as at Il. ix. 174), and carried the wine round again." Schneider takes *ἐπαρξ.* "going from left to right." Buttmann rightly explains *ἀρχεσθαι*, "to offer the *initiatory* sacrifice," "to take the first-fruits away for consecration;" the *ἐπι* in *ἐπάρχεσθαι* implies "the *handing* to each guest by the cup-bearer;" hence, as, in every sacrifice, there was an initiatory part ("*libamina prima*" of Virg., so, such ceremonies as "throwing the hairs taken from between the horns of the victim into the fire," &c.),

Καλὸν αἰδόντες παιήονα, κοῦροι Ἀχαιῶν,
 Μέλποντες Ἑκάεργον· ὃ δὲ φρένα τέρπει· ἀκούων·
 Ἥμος δ' ἥελιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθε, 475
 Δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 Καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 Τοῖσιν δ' ἔκμενον οὔρον ἱεὶ Ἑκάεργος Ἀπόλλων.
 Οἱ δ' ἰστὸν στήσαντ', ἀνὰ θ' ἰστίᾳ λευκὰ πέτασσαν. 480
 Ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ὕμφι δὲ κύμα

so, in the feast, the initiation was performed by a libation.

473. Καλός. As to its quantity, see above; th. κάζω, *quasi* καθ-λός. Παιήων. The Pæan was a song of courage, and confidence, and thanksgiving, with which the cry *ἦ* was connected, as with the Linus-song the interjection αἶ· it was sung by several persons, one of whom led the others (*ἑξάρχων*), the singers either sitting together at a table, or moving on in a body. Ancient poets, who composed sacred hymns, are divisible into three classes, viz. those connected with, I. The worship of Apollo; among whom is Olen, the author of the *Nomes*, or simple antique songs with fixed tunes, to be sung and danced by a circular chorus; II. The worship of Dionysus and Demeter; among these are the Eumolpids; III. The Phrygian worship of the mother of the gods, and the Corybantes. The god Apollo was first called Pæan (the "striker," from παίω similar to his epithet ἀλεξικάκος, *averruncus*), then the *hymn*, and lastly the *singers* themselves. Though the physician of Olympus is spoken of as a separate individual in Homer, yet this division appears merely poetical, without reference to actual worship; since the Pæan from very early times had been appointed to be sung in honour of Apollo, in the

Pythian temple. Besides the Pæan sung after a plague or victory (*παῖαν ἱπινίκιος*), there was that sung before battle (*παῖαν ἑμβατήριος*). Müller. *Dor. and Liter. of Greece*.

475. Κνέφας, akin to δνόφος, ζόφος, νέφος· so κελαινός, κμέλαν, μέλαν. Buttm. *Lex*.

477. Ἥμος, "when;" but ἡμός, "our." Ἠριγένεια, either, "sprung from the Morn," "daughters of the Morn;" or, actively, "producing Morn," "mother of the Morn." Th. ἥρι, "early," akin to ἥως, "Aurora," αὔριον (the original meaning of *morrow* was *morning*, as in the phrase *good morrow*), &c.; and connected with αὔρα, ἀήρ, ἄω, by the motion of the fresh morning air; from ἥως and ζόφος come the cardinal points Εὔρος and Ζέφυρος. Buttm. *Lex*.

479. If written ἔκμενον, it will be *quasi* ἰκόμενον, like the Lat. *ventus secundus* (sc. *sequens*); if ἔκμενον, it will be from ἰκμάς, ἱκμαίνω, "a smooth, softly-gliding, as opposed to a rough, wind;" Heyne imagines a form ἱκμι, as ἄλμενος from ἄλμι. Οὔρος. Th. ὄρνυμι· or αὔρα· or better, οὐρά, as Virgil's *ventus a puppi*, "a stern-wind."

481. Πρήθω has two meanings in Homer; 1st, "to burn;" 2nd, "to blow;" expressing the "violent streaming of a liquid." See Buttm. *Lex*. "The streaming

Στείρη πορφύρεον μεγάλ' ἱαχε, νηὸς ἰούσης·
 Ἥ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.
 Αὐτὰρ ἐπεὶ ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 Νῆα μὲν οἷγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
 Ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
 Αὐτοὶ δὲ σκίδναντο κατὰ κλισίας τε νέας τε.
 Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισι,
 Διογενὴς Πηλέος υἱὸς πόδας ὠκὺς Ἀχιλλεύς,
 Οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490

wind blew full on the midst of the sail."

483. Πρήσσω. Th. περᾶν, *περαίνειν* so that to *bring to an end*, sc. a journey, is, according to Buttm., the original meaning: the long *η* he explains as a compensation—*π(ε)ραίνω, πρήσσω*. "She ran along the wave accomplishing her way."

485. Ἠπείροιο *Ἐρύσσαν*. Donaldson well remarks, that, corresponding to the union of labial and guttural, which he supposes to exist in *F*, is the union in Latin of *Q* and *U* (or *V*), the *Q* never appearing without the *U* succeeding it.

486. Ἐρματα in the sense "ear-rings" is from *εἶρω*, "to string;" in the sense "props," as here, it is from *ἔρδω*, of which *ἐρείδω* is the lengthened form, as *ὀφείλειν* of *ὀφείλω*. Buttm. *Lex*.

488—516. "Meanwhile Achilles was brooding over his wrath [imperfect], &c." 490. "Nor ever would he resort to the ennobling Agora, nor ever to the war; but, on the contrary, he was pining at heart, while he remained inactive there [in his tent], though he was longing for the war and battle-shout. But, when at length the twelfth Aurora from that time dawned, then accordingly, &c." 496. "But she emerged from the wave of the sea, and with the

morning's dawn (*ἡερίη*) ascended, &c." 505. "Honour [vindicate the honour of] my son, who has been born pre-eminently short-lived above others." 508. "But do thou at least (*σύ περ*), &c. And for that purpose place victory in the hands of the Trojans, in order that the Achæans may honour my son, and load him [*ὀφέλλωσι* = the Latin *augeo*, whence Augustus] with glory." 512. "While Thetis, on her part, as she had clasped his knees, so clung she adhering fast [literally, "*growing upon him, planted in that posture*;" so our poet:—"Then flung him on her bosom, and there grew;" Eurip. *Hecuba*, has the opposite metaphor:—*ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμὴν*, "clung with death's energy." So Horace, "*immoritur studiis*"], and again a second time interrogated him:—Explicitly now, I pray thee (*δῆ*), promise, and ratify it by thy nod."

488. Homer makes the penult. of *μηνίω* always short, except in *arsis*, while Æschylus lengthens it, and so *always* the future and aorist.

489. Πηλείος. The last two syllables are contracted into one long in scansion; others read Πηλείως.

490. Πωλέσκετο. Formed from *πωλέω*. Verbs in *σκω* in Greek are frequentative; in Latin, in-

Οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,
 Αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.
 Ἄλλ' ὅτε δὴ ῥ' ἐκ τοιοῦ δυωδεκάτῃ γένετ' Ἡὼς,
 Καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες 494
 Πάντες ἅμα, Ζεὺς δ' ἦρχε· Θέτις δ' οὐ λήθεται ἔφετμέων
 Παιδὸς ἐοῦ, ἀλλ' ἦγ' ἀνεδύσατο κύμα θαλάσσης,
 Ἡερὴ δ' ἀνέβη μέγαν οὐρανὸν, Οὐλύμπόν τε·
 Εὖρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
 Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.
 Καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
 Σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλουσα,
 Λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·
 Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα,
 *Ἡ ἔπει, ἣ ἔργω, τόδε μοι κρήνην ἐέλωρ·
 Τίμησόν μοι υἱὸν, ὃς ὤκυμορώτατος ἄλλων 505
 *Ἐπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 Ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 Ἀλλὰ σύ πέρ μιν τίσων, Ὀλύμπιε, μητιέτα Ζεῦ
 Τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ
 Υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσί τέ ἐ τιμῇ. 510
 *Ὡς φάτο· τὴν δ' οὔτι προσέφη νεφέληγερέτα Ζεὺς,
 Ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ', ὥς ἦφατο γούνων,
 *Ὡς ἔχετ' ἐμπεφυυῖα, καὶ εἶρετο δεῦτερον αὐτῖς·

ceptive. The former generally have no augment.

495. Ἐφετμέων, a trisyllable by synizesis.

497. See note on l. 477. *end.* ἡέριος is from ἦρι, "early;" as ἡέλιος, ἥλιος.

498. Εὐρύοπα, the "far-seeing" (Th. ὤψ); or, "far-thundering" (Th. ὄψ).

502. Ἀνακτες is applied to "the Dioscuri;" but ἄνακ-τ-ες, to kings or nobles; the same distinction exists in Latin between *Lares* and *Lartes*. Donalds. *Varr.* 112. The root is probably *ἀνα*, *ἄνω*.

505. "Most short-lived of others" (though he was not one of those others); so, according to

one interpretation, Horace's "*fortissima Tyndaridarum*."

510. It appears to me that from this line we can explain the meaning of the disputed passage in the Epistle to the Pisos of Horace, *honoratum . . . Achilles*; all the explanations given are so senseless that Bentley proposes *Homereum*, which is not much better. The whole subject matter of the *Iliad* is the *honour* of Achilles, to be effected by the necessity for his re-appearance, occasioned by the slaughter of the Greeks, consequent upon his absence from the war; the result of that re-appearance was, that κλέος ἄφθιτον became his by his having slain Hector.

Νημερτὲς μὲν δὴ μοι ὑπόσχεο, καὶ κατάνευσον,

*Ἡ ἀποίειπ'· ἐπεὶ οὐ τοι ἐπὶ δέος· ὄφρ' εὖ εἰδῶ,

515

*Ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·

*Ἡ δὴ λόγια ἔργ', ὅτ' ἔμ' ἐχθοδοπῆσαι ἐφήσεις

*Ἡρῃ, ὅταν μ' ἐρέθῃσιν ὄνειδεῖσις ἐπέεσσιν.

*Ἡ δὲ καὶ αὐτῶς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσι

520

Νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.

515. *Ἐπι, accented on the first syllable, as here, stands for *ἔπεισι*; also *ἐπὶ*, the preposition, when following its case, has its accent attracted by the case to its first syllable, which is termed *anastrophe*. Εὔ, "well;" but εὔ, Doric for οὔ, "of him."

517—543. Μέγ' ὀχθήσας, "deeply moved." 517. "Truly now unpleasant results will arise, since you will thus excite me to an altercation with Hera, when she will provoke me by insulting taunts. But she, even without such cause [even as things now are, as αὐτῶς means, when forming an antithesis. Buttm. *Lex.* 173], &c." 524. "However, since you wish it (*εἰ βούλῃ*), come, I will ratify my promise to thee by my nod, that thou mayest have confidence; for this in particular is the most sacred pledge from me amongst the immortals; for not revocable, nor fallacious, nor incapable of fulfilment is that promise of mine, whatsoever I shall have ratified by my nod." 529. "And the ambrosial locks, in consequence, streamed loosely o'er his person (*ἐπ' ἑρῶ*.) [Cf. "Loose his beard and flowing hair Streamed like a meteor in the troubled air." Gray] from the head of the immortal monarch; and he rocked the mighty Olympus to its base." 534. "Nor did any dare to await his approach [sitting], but, &c."

540. "Who then, again, crafty one, among the deities, has been concerting plans with thee? Ever it is thy delight, apart from me, in meditation, to determine upon clandestine plans—nor ever yet hast thou deigned to make a prompt disclosure of whatsoever counsel thou mayest revolve."

517. Ὀχθήσας. Ὀχθίω signifies properly *any kind of violent emotion*. It is related to ἀχθομαι, as βολίω to βάλλω, and ὄρχαμος to ὄρχω. Buttm. *Lex.* Νεφεληγερέτα. This is one of those epithets, as also αἰθέρη ναιών, which clearly show the original *elementary* character of the Grecian religion as a religion of nature. The gods of the Pelasgic period, when the cultivation of land chiefly occupied the attention of the inhabitants, were considered as exhibiting their power chiefly in the operations of outward nature. Müll. *Lit.* Herodotus distinguishes two great changes which the Greek religion underwent; one, produced by the introduction of foreign deities and rites; the other, by the invention of the native poets; he mentions moreover that the Pelasgians once sacrificed only to nameless deities, by which he means the eternal powers of nature.

518. Ἐχθοδοπῆσαι. Th. ἐχθρός and ὄπτω, "hostile-looking" (so χαροπός), the δ being inserted as in ποδαπός, ποῦ and ἀπο, *where*

Αλλα σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
 Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.
 Εἰ δ' ἄγε, τοὶ κεφαλῇ κατανεύσομαι, ὅφρα πεποίθῃς.
 Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
 Τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλὸν,
 Οὐδ' ἀτελεύτητόν γ', ὅ, τι κεν κεφαλῇ κατανεύσω·
 Ἥ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
 Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἀνακτος
 Κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον. 530
 Τὼ γ' ὥς βουλευέσσαντε διέτμαγεν· ἡ μὲν ἔπειτα
 Εἰς ἄλα ἄλτο βαθείαν ἀπ' αἰγλήεντος Ὀλύμπου
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέστησαν
 Ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 Μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἕσταν ἄπαντες. 535
 Ὡς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρῃ
 Ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
 Ἀργυρόπεζα Θέτις, θυγάτηρ ἄλλοιο γέροντος.
 Αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα· 539

from, and ἀλλοδαπός, ἄλλου ἄπο.
Buttm. Lex. Or perhaps a length-
 ened form of *ἐχθρός*, which is con-
 firmed by the accent of *ἐχθοδοπός*.
Lidd. and Scott's Lex.

526. Τέκμωρ, "a sacred sign;"
 it was by such signs that limits and
 boundaries were fixed from the
 earliest times, and thus τέκμωρ
 came to have the general sense of
 a *boundary, end*; moreover, the
 action by which a ruler or person
 with authority fixes such a τέκμωρ
 is the original sense of *τεκμαίρεσ-*
θαι. *Buttm. Lex.* Παλινάγρετον.
 Πάλιν and αἰρεῖν, which latter is
 connected with *ἄγρα, captura*, as
ράγω, whence *ρήγνυμι*, with *ραίω*.
Buttm. Lex.

528—9. From this description
 Phidias is said to have conceived
 the design of his Jupiter Olympius
 at Elis. 529. Dawes proposes
ἐπερρώσαντο. Ἥ from *ἡμί* for
οἡμί. In *Il.* 6. 390. alone in
 Homer is the subject expressed.

530. Ἐλέλιξεν from *ἐλελίζω*, a
 reduplication of *ἐλίσσω*, properly
 meaning a *tortuous* motion; there
 is another *ἐλελίζω*, from *ἐλελεῖν*,
 "to utter a loud cry." *Buttm.*
Lex.

532. Αἰγλήεις.—From *αἰγλή*,
 akin to *λάω, ἀγλαός, γει-λάω, Γέ-*
λῆοντες, the ancient Athenian
 priest-tribe, who worshipped espe-
 cially the Ἀπόλλων πάτριος, con-
 sidered as the *bright* sun-god. *Don.*
Orat. p. 558. *Lucumo*, the Tuscan
 word, and *Lucius*, the Roman
 prænomen, contain the root *luc-*
 (*λευκός*), and may be compared
 with the Greek *Γελῖοντες*, while
 the *ἐργάδεις* (th. *ἐργον*) may cor-
 respond with the *Aruntes* (*ἀροῦν-*
τες), "mere ploughmen." *Don.*
Varron. p. 119.

533. Ζεὺς, sc. *ἦθε*, inferred by
 zeugma from *ἄλτο*.

538. Ἀργυρόπεζα, "tinsel-
 slippered." Milton. "Silver-san-
 dalled."

Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς ;
 Αἰεὶ τοι φῖλον ἔστιν, ἐμεῦ ἀπὸ νόσφιν ἔοντα,
 Κρυπτάδια φρονέοντα δικάζέμεν· οὐδέ τι πῶ μοι
 Πρόφρων τέτληκας εἰπεῖν ἔπος, ὃ, ττι νοήσης.

Τὴν δ' ἡμέλβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
 "Ἡρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
 Εἰδῆσειν· χαλεποὶ τοί ἔσονται, ἀλόχῳ περ ἑούσῃ.
 'Αλλ' ὃν μὲν κ' ἐπικεκῆς ἀκουέμεν, οὔτις ἔπειτα
 Οὔτε θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων.
 "Ον δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλοιμι νοῆσαι,
 Μὴ τι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα. 550
 Τὸν δ' ἡμέλβετ' ἔπειτα βοῶπις πότνια "Ἡρη

544—567. 545. "Hera, do not in sooth (δὴ, *ironicē*) expect you shall know all my plans; they shall be difficult of comprehension to thee, albeit my spouse." 552. "What kind of words are these which thou hast uttered? Even on former occasions I by no means scrutinize nor pry into thy secrets to excess." 555. "Lest Thetis may have led thee astray (*παρείπῃ*, "cajoled;"; the *παρά* has the force of *aside*, *astray*) by her words." 561. "Perverse one, thou art always surmising, nor do I escape thy observation; but thou shalt not be able, notwithstanding, to effect aught thereby, but shalt be the more estranged from my affections, &c." 564. "But, granting that this is as thou dost suspect, it is my pleasure that it shall be so." 566. "Lest not as many gods as are in Olympus avail thee, when I approach near thee [accus. absolute], at what time I may haply lay my resistless hands upon thee." 550. *Μὴ* is followed by the present imperative, when continuous action is to be expressed, as *μὴ ῥύπτε*, "don't be striking;" but, by an aor. subjunctive, when a point of time; as, *μὴ ῥύψῃς*, "don't strike" at a particular

time. *Μετάλλα*. *Μετ'* ἄλλα means *after another*, in the sense of such phrases as *to seek, inquire after*; hence the verb *μεταλλάω* is applied to *curiosity after things other* than those immediately around one. Butt. *Lex.* Pott takes the first meaning of *μέταλλον* to be *ore*, sc. that which is combined with other substances, *μετ' ἄλλων*.

551. *Βοῶπις*. — Translate "of the full-orbed eye." Though Homer uses this epithet to express "full-eyed," yet, as it is always used peculiarly of Hera, it must be derived from Argos, the chief seat of her worship. The servant of the goddess, *Ἰὼ καλλιθύεσσα*, so famed in mythi, appeared at Argos in the form of a cow. Hera had sacred cows there, and sacrifices of cows offered to her; from these facts it is clear that the ancient Argive, in calling his deity *Βοῶπις*, meant to describe her as having the form of a cow; the name however, by frequent circulation, became at length an unmeaning form. Müller, *Scient. Myth.* p. 202. Haupt connects the epithet with the moon-worship ("implentis cornua lunæ"). The moon-worship was supplanted by that of Hera, who appropriated

Αἰνότετε Κρονίδη, ποῖον τὸν μῦθον ξείπες ;
 Καὶ λίην σε πάρος γ' οὔτ' εἶρομαι, οὔτε μεταλλῶ·
 Ἄλλὰ μάλ' εὐκηλος τὰ φράζειαι, ἄσσο' ἐθέλησθα.
 Νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα, μή σε παρείπη 555
 Ἀργυρόπεζα Θέτις, θυγάτηρ ἄλλοιο γέροντος·
 Ἡερίη γάρ σοί γε παρέζετο, καὶ λάβε γούνων.
 Τῇ σ' ὅτω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλῆα
 Τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 Δαιμονίη, αἰεὶ μὲν ὅτεαι, οὐδέ σε λήθω· 561
 Πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 Μᾶλλον ἐμοὶ ἔσσει· τὸ δέ τοι καὶ ῥέγιον ἔσται.
 Εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
 Ἄλλ' ἀκούσα κάθησο, ἐμῷ δ' ἐπιπείθεο μῦθω, 565
 Μὴ νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ,
 Ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.
 Ὡς ἔφατ'· ἔδδειςεν δὲ βοῶπις πότνια Ἥρῃ·
 Καί ῥ' ἀκούσα καθήστο, ἐπιγνάμψασα φίλον κῆρ.
 Ὡχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ οὐρανίωνες. 570

Io's epithets. The wanderings of Io allude to the diffusion of her worship by the Phoenician mariners. Io answers to the Egyptian Isis. Πότνια· so, διὰ, ἰᾶ, μῖα, contrary to the general rule; no such masc. as πότνιος seems ever to have existed. Therefore Buttmann makes πότνια an old fœm. appellative, *lady, queen*, from which πότνια comes, as ὑστάτιος from ὑστατος. Perhaps it is strictly the fœm. of πόσις, as δέσποινα of δεσπότης· akin to *potens, potis*, as the ideas of *marriage* and *power* are closely allied. Don. *Cratyl.* Translate "imperial Hera of the full-orbed eye." Wright.

554. Εὐκηλος implies a "freedom from all anxiety or interruption;" it comes from ἐκῶν, the ηλος being a mere adjective-termination, as in ἀπατηλός. Both moreover have the F· *Ἐκηλος* became *ἱἘκηλος* (as *ἑἘδνα*), and, by

contraction (as ἐπτόμην for ἐπετόμην), ἑἘκηλος and εὐκηλος. Buttm. *Lex.*

559. Πολέας, accus. plur. of πόλις· but πόλεας from πόλις, "a city."

563. Μάλα, μάλιον, and, λ taking the place of ι, μᾶλλον. Don. *Crat.*

567. Buttmann, on the ground that originally the dual and plural forms were the same, joins θεοὶ to ἰόνθ', regarding the latter as ἰόντε· so ἰόντε is dual for plur. Il. ε. 487. Besides, the accus. after χραίσμεῖν is never the concrete object to be warded off, whether person or thing, but only such general ideas as *ἄλεθρος, θάνατος*. The ἰόντα may, however, be absolute, or an *accusativus de quo*.

569. Ἐπιγνάμψασα φίλον κῆρ, "having curbed the promptings of passion."

Τοῖσιν δ' Ἡφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
Μητρὶ φίλῃ ἐπὶ ἥρα φέρων, λευκωλένῃ Ἥρῃ·

Ἡ δὴ λόγια ἔργα τὰδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτὰ,
Εἰ δὴ σφὼ ἔνεκα θνητῶν ἐριδαίνετον ὦδε.

Ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς

575

Ἐσθλῆς ἔσσεται ἥδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεοῦσῃ,

Πατρὶ φίλῃ ἐπὶ ἥρα φέρειν Διὶ, ὅφρα μὴ αὐτὲ

Νεικεῖνσι πατὴρ, σὺν δ' ἡμῖν δαῖτα τaráξῃ.

Εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς

580

Ἐξ ἐδέων στυφελίζαι, — ὁ γὰρ πολὺ φέρτατός ἐστιν.

Ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·

Αὐτὶκ' ἐπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμῖν.

571. Hephaestus is the Egyptian Pthath.

572. Buttmann would join ἐπι-φέρων (tmesis), making ἥρα a substantive in the accus. = χάριν, i. e. "gratifying his mother;" th. ἄρω, ἀρίσκω, "fit one's self to another," "to please."

573—611. 575. "Nor will there be any pleasure in the delightful feast, when [or since] a worse spirit is predominant. But I advise my mother, even of herself possessing prudence, &c." 579. [συν-τaráξῃ, tmesis, = confundat]

"Occasion disturbance at our banquet. For, if the Olympian lightning-hurler should haply wish to dash us from our seats—[aposiopesis, he would be irresistible]."

582. Καθάπτεσθαι, "soothe him."

586. Τέρλαθι, "bear it with patience."

594. Κομίσαντο, "hospitably entertained." 602. "Nor did a soul lack his due share of the banquet (see, above, l. 468), nor the all-delightful phorminx which Apollo held, the melody of the Muses also, who sang in responsive strain with dulcet voice [their strains being responsive either to Apollo, or else, amæbean to one another.]" 606. "They

retired for the purpose of rest to their respective homes, where the wide-famed artist of feeble limbs, Hephaestus, had made the abode of each with consummate skill."

574. Σφώ.—See Buttm. *Lex.* pp. 426—7.

575. Κολῶν ἐλάυνετον, "excite a noisy wrangling." Th. καλῖω, κέλω, κέλομαι. From the same root comes κολοῖδος, "the jackdaw," as well as the abstract word κολῶδος, and κολουρτός, "a noisy swarm." Buttm. *Lex.*

576. As ἥδος is digammated, read, with Heyne, undoubtedly, ἔσται for ἔσσεται· ἥδος is akin to ἀνδάνω, ἀδεῖν, εὐανῖς, &c.

581. Στυφελίζαι.—This form is the optative, "if the Olympian should wish, he could hurl us;" better, however, to write it the infinitive (στυφελίζαι), and translate as we have done above. This difference in accentuation is owing to the αι of the optative being long in quantity, contrary to the general rule. So φιλήσαι, 1 aor. optative; φιλήσαι, 1 aor. infinitive; φιλησαι, 1 aor. imperative middle. Στυφελίζω applies properly to the collision of hard bodies. Th. στύφω, στυφλός.

- "Ὡς ἄρ' ἔφη καὶ ἀναίξας δέπας ἀμφικύπελλον
 Μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπε· 585
 Τέτλαθι, μήτηρ ἐμῇ, καὶ ἀνάσχεο, κηδομένη περ,
 Μὴ σε, φίλην περ ἑοῦσαν, ἐν ὀφθαλμοῖσιν ἴδωμαι
 Θειομένην· τότε δ' οὐ τι δυνήσομαι, ἀχνύμενός περ,
 Χραιομείν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
 "Ἦδη γάρ με, καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα, 590
 ῥίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο·
 Πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
 Κάππεσον ἐν Λήμνῳ· ὀλγὸς δ' ἔτι θυμὸς ἐνῆεν·
 "Εὐθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
 "Ὡς φάτο· μεῖδησεν δὲ θεὰ λευκώλενος Ἥρῃ· 595
 Μειδήσασα δὲ, παιδὸς ἐδέξατο χειρὶ κύπελλον.
 Αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 Οἶνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.

583. Heyne thinks Ἰλαος has its first two syllables long; Dunbar would read ἔπειτ' Ἰλαος, admitting the hiatus, the penult being long by arsis: the Aldine reading is αὐτίκ' ἔπειθ' Ἰλαος Οὐλύμπιος.

584. Κύπελλον comes from a root which signifies "a cavity;" akin to κύμβη, our "cup;" ἀμφικύπελλος then is, according to the analogy of ἀμφίστομος, ἀμφωτος, &c., something which has a κύπελλον on both sides, or at opposite ends. Buttm. *Lex.*

586. Τέτλαθι, a reduplicated form of τλήμι and τλάω. For the myth, consult Keightley, who derives the name Ἡφαιστος from φάω, "to shine." Lemnos was sacred to Hephæstus on account of its volcanic fires.

591. Τεταγών is to be classed with the Latin *tango*, the idea of *touching* and *taking hold of* being kindred, as in ἄπρω, ἄπρωμαι. There was a verbal stem ΤΑΓ-, for which *τεταγεῖν* is the old reduplicated form of the aorist, and another verbal stem ΤΑ-, the only remains of which is the imperative

τῆ, formed like ζῆν from ζάω. Buttm. *Lex.*—Θεσπίσιος means, in Homer, anything splendid, extraordinary, excellent; θίσπις, "divinely inspired;" θίσφατος, "oracular:" in their original meaning and derivation (the first two from θεός ἔπος, the last from θεός φημί), they are all alike. Buttm. *Lex.*

593. Κατ, or κα, was the more original form than κατά· hence κάππεσον=κατέπεσον.—Lemnos, the modern Stalimene, sc. εἰς τὴν Αἴμνον; as Stancho, the modern name of Cos, = εἰς τὴν Κῶν.

594. Σίντιες (akin to σίντης), the original inhabitants of Lemnos, who were pirates. 596. "She received at the hand of her son;" so B. IV. 95: Cf.

Blithe would I battle for the right
 To ask one question at the sprite.
Marmion.

597. Ἐνδείξια. A neut. adjective plur., used adverbially; the cup-bearer proceeds from left to right, from superstitious motives. Ἐν δεξιᾷ was written separately, only when opposed to ἐν ἀριστερᾷ.

- Ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 Ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600
 Ὡς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα
 Δαίνυντ'· οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτσης,
 Οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ ἄειδον, ἀμειβόμεναι ὅπλ' καλῇ.
 Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίοιο, 605
 Οἱ μὲν κακκέλοντες ἔβαν οἰκόνδε ἕκαστος,
 Ἠΐχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
 Ἥφαιστος ποίησεν ἰδυίησι πραπίδεσσι.
 Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητῆς,
 Ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610
 Ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ, χρυσόθρονος Ἥρη.

600. Ποιπνύω, "to be out of breath," literally; hence it expresses any great exertion. Th. πνέω, ἐπνυτο the *oi* in reduplication is justified by its affinity to *υ*, and also by such forms as ποιφύσσω, from φυσάω. It is not the act of serving which is the prominent idea, but the general idea of active exertion, moving and bustling about: it is this busy bustling which so amuses the gods in limping Vulcan. Buttm. *Lex*.

603. When the Phorminx was used to lead a dancing-chorus, its music was continued as long as the dancing lasted; whilst, at the recitation of epic poetry, it was only employed in the introduction (ἀναβολή), to give the voice the necessary pitch. Müll. *Lit. Gr.* Apollo is called by Euripides ἀγήτωρ μελίων, and by Horace, "ducitor Argivæ... Thalivæ."

604. The Muses are said to be the daughters of Mnemosyne or memory, because poetry was first used as an aid to the memory in the absence of writing materials; their worship first arose among the

Pierian Thracians. Müll. *Lit. Th.* μάω, "to invent;" so, ποιήτης, from ποιέω. Poetry has in all countries preceded prose: and the very laws, to aid memory, were promulgated in verse and often publicly sung; whence the title νομψόδος, *Law-singer*, was applied to a magistrate in Mazaca of Cappadocia. Strabo, B. 12. p. 539.

607. Keightley would interpret κλυτός "bright," as this idea will be most consonant with κλυτὰ τεύχεα, δώματα, εἴματα, μήλα· the epithet, when applied to Hephæstus, would refer to the brilliancy of his works; so, κλυτόπυλος, said of Hades, is placatory, as the name Eumenides from εὐμένης, "benignant," for a good omen. So the Latin *clueo*,

Detulit ex Helicone perenni frondē coronam,
 Per gentes Italas hominum quæ clara clueret. *Lucret. l. 119.*

608. Πράπιδες, akin to φράζω, φρήν.

611. Καθεῦδε, "lay down to rest;" the second line of the next book shows he did not sleep.

ΤΗΣ
ΟΜΗΡΟΥ ΊΛΙΑΔΟΣ

'ΡΑΨΩΔΙΑ Ἡ ΓΡΑΜΜΑ, Β'.

'ΕΠΙΓΡΑΦΗ'.

Βῆτα δ' Ὀνειρον ἔχει, ἀγορὴν καὶ νῆας ἀριθμεῖ.

ἌΛΛΟΙ μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταί,
 Εὐδον παννύχιοι· Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
 Ἄλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
 Τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 Ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5
 Πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·
 Καὶ μιν φωνήσας, ἔπεα πτερόεντα προσηύδα·
 Βάσκ' ἴθι, οὐλε Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν

1—34. 1. "All others, indeed, as I have said (*ῥα*), both gods and equestrian warriors, were sleeping during the night; but Jove, on the contrary, balmy slumbers affected not, but, &c." 13. "For no longer do the immortals deliberate at variance (*ἀμφίς*), since Hera, by supplication, has bent all to her sentiments, and woes in consequence impend over the Trojans." 16. "Oneirus went in obedience (*ἄρ*), &c." 25. "To whose charge the people have been committed, and upon whom so many cares devolve."

1. Ἴπποκορυσταί. Either actively, "arming, equipping horses," or, passively, "equipped with horses;" others write ἵπποκόρυστοι, "with horse-haired helmets."

2. Buttmann would write thus, ἔχεν ἡδυμος. See his article on the word νήδυμος.

4. Πολίτας. For πολλοὺς of the κοινή διάλεκτος. This "common dialect" was a *book* language

formed at Alexandria by grammarians. Matth. *Gr. Gr.*

6. Both forms, ὀλοός and οὐλος (th. ὀλεῖν), are used according as the necessity of the metre may require, ὀλοός, however, retaining the sense of ὀλεῖν more literally than the other. Buttm. *Lex.*

8. Ὀνειρος. Grote thinks Homer's original poem was an *Achilleis*, not an *Iliad*. Books II. —VII. and B. IX. were added to give a wide picture of the Trojan war. At the point of union of the *Achilleis* and the *Iliad* (the IInd B.) the awkwardness that betrays it, is that Oneiros and his falsehood produce no effect; for Agamemnon takes a different step from that advised, and Diomedes is successful in the fray. See note, B. VII. 436. "Continued allegorical interpretation," says Coleridge, "of the supernatural machinery of the *Iliad* must be considered unreasonable; but we may admit that in particular

Ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο,
 Πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω. 10
 Θωρήξαι ἔκτελε κάρη κομόωντας Ἀχαιοὺς
 Πανσυδίη· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται. 15

instances certain characteristic qualities seem to be simply personified for the purposes of poetry." The system of interpretation, by which the most recondite doctrines were looked for in the myths of Homer, was called *πραγματικὴ*, and was adopted chiefly by the Stoics. The question of allegorical intention in Homer might have been easily settled, if the obvious distinction had been observed between the origin and nature of the Greek myths, and the use made of them by the heroic poets; the allegorical meaning, for the most part, is not the one *primarily* intended by the poet.

10. Ἀγορευέμεν. Infinit., used imperatively, but no ellipsis. See above.

11. As there is no verb *καρηκομάω*, it should be written *κάρη κομόωντας*. It was an epithet of the Achæans, who let all their hair grow, in opposition to *ὑπὸ πικρὸν κομόωντες*, wearing the hair only at the "back" of the head.

12. Πανσυδίη.—An adverb; literally, the dative, from an old form of nominative, *πανσυδίη*. Th. πᾶς and σέω, *ἔσσυμαι*. Plato's censure on the violation of morality in Jupiter's breach of his word is excused by critics, on the ground that Agamemnon did not comply with the conditions of Jupiter's promise, sc. he did not lead out his forces, *πανσυδίη*, inasmuch as Achilles was absent: to say the least of it, such quibbling was very

unworthy of his celestial majesty. However, the *κεν*, *haply*, limits the promise to *probability*.

13. Ἀμφίς, originally meaning *around*, was afterwards limited to the signification *on two sides*, *on both sides*. When *ἀμφίς* is used to point out, in actions or in operations of the mind, the relation which two or more persons reciprocally bear to each other, it expresses what *each person for himself* does or thinks, without according with the other; nay, sometimes, it is in *direct opposition* to it. Butt. *Lex.*

15. The words Τρώεσσι . . ἐφῆπται were inserted after the time of Plato and Aristotle, who read *δίδομεν δὲ οἱ εὐχος ἀρίσθαι*, where by Zeus is palpably guilty of falsehood; hence we can judge of the truth of the dictum (Warburton's) that Homer's peculiar province was morality, as Virgil's was politics, and Milton's, religion. Plato regarded ideas alone as real, but poetry he called a *μίμησις*, and *μῆσις* he regarded as uncertain. Aristotle combats this, showing that Plato takes *μῆσις* unfairly as a servile copying of an outward object, whereas its proper definition is, the outward realization of the mental *παράδειγμα*, or ideal. This change in the text was made by the Diasceuaists; *διασκευάζειν*, according to Wolf, is used in a sense analogous to the *ἀναδιδάσκειν* of the dramatic poets, i. e. to commit a play to the stage a se-

- * Ὡς φάτο· βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσε·
 Καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν
 Βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
 Εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος·
 Στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῶνι ἰοικῶς, 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων·
 Τῷ μιν ξεισάμενος προσεφώνεε θεῖος Ὀνειρος·
 Εὐδεις, Ἀτρείος υἱὲ δαΐφρονος, ἵπποδάμοιο ;
 Οὐ χρὴ παννύχιον εὐδεῖν βουληφόρον ἄνδρα,
 Ὡς λαοὶ τ' ἐπιτετράφεται, καὶ τόσσα μέμηλε· 25
 Νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 Ὃς σευ, ἀνευθεν ἔων, μέγα κήδεται, ἥδ' ἐλεαίρει.
 Θωρήξαι σε κέλευσε κάρη κομόωντας Ἀχαιοὺς
 Πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαργιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρῃ λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται
 Ἐκ Διὸς· ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ, μηδὲ σε λήθη
 Αἰρεῖτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήγῃ.
 Ὡς ἄρα φωνήσας ἀπεβήσето· τὸν δ' ἔλιπ' αὐτοῦ 35

cond time, having re-cast and improved it by changes, additions, omissions, and more elaborate polishing. For the different offices of *κριτικός*, *γραμματιστής*, *γραμματικός*, see Coleridge's *Introduction to Gr. Poets*, p. 67.

19. To express the strengthening, healing, nature of sleep, the poet selects an epithet used to point out that *strengthening, eternalizing*, power, which is supposed to exist in those heavenly objects. In this passage alone *ἀμβρόσιος* is used in a poetical, and not its ordinary, sense, as being not the work of man, nor subject in itself to mortality, but the great gift of the gods, a supersensible, supernatural, influence, and thence in itself a celestial existence (Buttm. *Lex.*). So in Young's *Night Thoughts*:

Tired nature's sweet restorer, balmy sleep.

It is a lengthened form of *ἀμβροτος*. Th. *a* and *βρότος*, connected with *μόρτος*, Lat. *mors*, as *βλώσκω*, *ἐμολον*.

22. "Having likened himself to him (*ἰφεισάμενος*, the middle)."

25. *Ἐπιτετράφεται*, 3rd plur. perf. pass. from *ἐπιτρέπω*. The successive changes the 3rd pers. plur. perf. pass. undergoes are thus to be explained, *ἐπιτίτραμαι*, *-ψαι*, *-πται*, *-μιθα*, *-φθε*, *ἐπιτίτραφνται* or *ἐπιτίτραπνται*, and, for euphony, the ancients substituted *a* for *ν*, *ἐπιτετράφεται*; the moderns made a new form of the participle and auxiliary verb, *τετραμμένοι εἰσι*.

26. *Ἄγγελος* from *ἄγω* = *ἀνήγω*, whence *ἀνωγα* as *ἀρωγή* from *ἀρήγω*. Buttm. *Lex.*

35—83. 38. "Nor was he conscious of the events, which Zeus was, as it seems (*ῥα*), at the very

Τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἐμελλε-
 Φῆ γὰρ ὄγ' αἰρήσειν Πριάμου πόλιν ἥματι κείνῳ,
 Νήπιος· οὐδὲ τὰ ῥῶν, ἃ ῥα Ζεὺς μήδετο ἔργα.
 Θήσειν γὰρ ἔτ' ἐμελλεν ἐπ' ἄλγεά τε στοναχὰς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40
 Ἐγρετο δ' ἐξ ὕπνου· θείῃ δέ μιν ἀμφέχυντ' ὀμφή·
 Ἐξετο δ' ὀρθωθείς· μαλακὸν δ' ἐνδυνε χιτῶνα,
 Καλὸν, νηγάτεον· περὶ δὲ μέγα βάλλετο φάρος·
 Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·

time contemplating. For he was yet about to inflict woes and groans in addition (*ἐπι-θήσειν*). 41. "The accents of the god were yet *echoing in his ears* [Kennedy's translation; the idea in *ἀμφέχυντ'* is, I think, rather, "*poured around, shed around*".] 52. "They, on the one hand (*μὲν*), summoned them by proclamation, and the people, on the other, very quickly collected themselves. 55. "He framed a deep-laid plan [Heyne: Damm, however, "convened a well-attended council"]. 56. "Divine Oneirus came to me in a dream [sc. *κατὰ ἐνύπνιον*]. 72. "But come, let us, if haply we can, array in arms the sons of Achæa: and, accordingly, I shall sound them with words, as [*ᾄδω*, sc. *ὁδῶ*] is the usage [another explanation is, *ἐν ἀγορῇ*, *ᾄδω*, "in the assembly, the place where usage requires;"] another, but worse, interpretation is, "as far as may be consistent with prudence"]. 75. "But do ye, each from a different quarter, confute my proposition with arguments [so Heyne: the Scholiast understands it, "restrain the people from flight, &c."]. 81. "We would have pronounced it false, and would shrink the more from the proposition it recommends [sc. the proposition to arm the Greeks]. Kennedy appears to me not to give the true sense in

"we would turn in the greatest disgust from the recital."

35. The formation of the aorists was twofold; there was a form of the first aor. with, and one without, *σ*, thus, *ἔτυψα* and *ἔτυπα*. also, of the second aor., there was a form with *σ* and one without *σ* as *ἔτυπον*, *ἔτυπον*: usage afterwards confined the *σ* to the first aorist, while the second aor. adopted the form without *σ*. We have clear traces of the ancient double formation in such forms as *ἔχευα*, without *σ*, a first aor.; and *ἔβησεν*, with *σ*, though a second aor.: the latter, of course, is thus from *βαίνω*, and not from *βήσομαι*, at least as a present tense. Buttm. *Lex*.

41. Ὀμφή. Th. *ἔμω* or *ἐνέμω*, a nasal form of *ἔπω* so *στρόμβος* from *στρέφω*. ὄγκος from *ἔγω* or *ἐνέγω*, a nasal form of *ἔχω*. Buttm. *Lex*.

43. Νηγάτεος stands for *νεήγατος* (from *γείνω*, *γέγασα*, as *τατὸς* from *τείνω*), "newly made," by changing the place of the *ε*. Buttm. *Lex*. Φάρος in Homer: but *φάρος* in the tragedians has the penult doubtful.

44. Ὑπὸ λιπαροῖσιν. The last syllable of *ὑπὸ* is lengthened before the *λ* by *arsis*; which power of lengthening is strengthened, when a consonant follows, which is easily doubled in pronunciation,

'Αμφὶ δ' ἄρ' ὤμοισι βάλετο ξίφος ἀργυρόηλον· 45
 Εἶλετο δὲ σκῆπτρον πατρώϊον ἄφθιτον αἰεὶ,
 Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Ἦὼς μὲν ῥα θεὰ προσεβήσεται μακρὸν Ὀλυμπον,
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 Αὐτὰρ ὁ κηρύκεσσι λιγυφθόγοισι κέλευε, 50
 Κηρύσσειν ἀγορῇδε κάρη κομόωντας Ἀχαιοὺς·
 Οἳ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὤκα.
 Βουλὴν δὲ πρῶτον μεγαθύμων ἴξε γερόντων,
 Νεστορὲν παρὰ νηϊ Πυλολιγενέος βασιλῆος·
 Τοὺς ὄγε συγκαλέσας, πυκινὴν ἡρτύνετο βουλὴν· 55
 Κλῦτε, φίλοι, θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος,

as λ, μ, ν, ρ, σ' that this reduplication had the power of lengthening even independent of *arsis*, appears from instances of syllables lengthened in *thesis*; as, Il. ε'. 358. πόλλ' αἰ λισσομένη. Matthiæ, *Gr. Gr.*

49. "This is the twenty-second day of the action; the plague raged nine days: on the tenth the assembly is held; after this twelve days elapse till Zeus returns to Olympus." *Heyne*, from *Eustathius*.

53. In Homer there appear three classes, chiefs or nobles (ἄριστοι), common freemen (δῆμος), and serfs (δμῶες). Müller. *Lit.* The distinction between the βουλὴ and ἀγορά appears from this passage. Platner and others think the people were allowed to speak and vote in the ἀγορά. Müller and Heeren think that the nobles alone voted, and that the "people were only present to hear the debate and express their feelings as a body, which expressions might then be noticed by a prince of a mild disposition." Müll. *Dor.* II. 6. The latter view is confirmed by the fact, that Ulysses is made to inflict punishment upon Thersites for presuming to attack the

nobles in the ἀγορά. The people appear to have been only convened to hear what had been already agreed on in the council of the nobles (βουλὴ). The opposition of the Homeric λαοὶ and ἀνακτες is the same as that between the chorus and the scenic actors. "It must not be imagined," says Hermann, "that the commons had any legal authority; they were summoned only to hear, not to decide." Weisse remarks, "*Omnino sic tenendum est, summi fuisse momenti UNANIMAM populi voluntatem diserte declaratam, cui resistere principes neque poterant, neque fas habebant; SICUBI VERO POPULUS IN DIVERSAS ABIRET SENTENTIAS, tum non, quæ esset majoris partis sententia, artificio fuisse indagatum, sed ipsos principes, quid faciendum esset, decrevisse.*" At Sparta this form of government continued a long time, their γερουσία being entirely a βουλὴ of nobles continuing in office for life, while at Athens the βουλὴ was representative and annual.

54. Νεστορὲν νηϊ βασιλῆος.—So Horace's "*mea scripta timentis*," for *mei*.

55. Πυκινός.—Akin to πήγνυμι, *pango*, and our "pack."

Ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίψῃ
 Εἰδὸς τε, μέγεθός τε, φύνῃ τ', ἀγχιστα ἐφείκει.
 Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μῦθον ξειπεν
 Εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος, ἵπποδάμοιο ; 50
 Οὐ χρὴ παννύχιον εὐδειν βουλευφόρον ἄνδρα,
 Ωἷ λαοὶ τ' ἐπιτετράφεται, καὶ τόσσα μέμηλε.
 Νῦν δ' ἐμέθεν ζύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 Ὃς σευ, ἀνευθεν ἐὼν, μέγα κήδεται, ἦδ' ἐλαλείρει.
 Θωρήξαι σε κέλευσε κάρη κομόωντας Ἀχαιοὺς 65
 Πανσυδὴν· νῦν γάρ κεν ἔλοις πόλιν εὐρύναυτιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρῃ λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται 80
 Ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν. Ὡς ὁ μὲν εἰπὼν
 Ωἶχετ' ἀποπτόμενος ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.
 Ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 Πρῶτα δ' ἐγὼν ἔπεσι πειρήσομαι, ἥ θέμις ἐστί,
 Καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω.
 Ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν. 75
 Ἦτοι δ' γ' ὥς εἰπὼν, κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος,
 Ὃς σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ φίλοι, Ἀργείων ἡγήτορες, ἠδὲ μέδοντες,
 Εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπε, 80
 Ψευδὸς κεν φαίμεν, καὶ νοσφίζοιμεθα μᾶλλον·
 Νῦν δ' ἴδεν, ὃς μέγ' ἄριστος ἐνὶ στρατῷ εὐχεται εἰναι.
 Ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 Ὡς ἄρα φωνήσας, βουλῆς ἕξ ἤρχε νέεσθαι.

57. Buttmann translates "the divine, sacred night." Ἀμβρόσιος. Th. *a* and βροτός· the *μ* is not inserted *euphonia gratia*: from μόρος came μορός, a sister-form of βροτός in some dialects (the Lat. *mors*, *morior*, *mortalis*, confirm this): metathesis changed this μορός into βροτός, like μολεῖν, βλώσκω· μαλακός, βλάξ· the radical *μ* then remained before *β*, whenever it was immediately preceded by a vowel (ἀμβροτός), but

might be omitted, when the verse required it; hence ἀβροτός, ἀμφιβρότη.

73. In this formula θέμις is not declined. Th. ΘΕ-, τίθημι, "that which is laid down by usage (like θεσμός)," not fixed by statute; so the Lat. *jus* and *fas*, as opposed to *lex* (νόμος).

81. Φαίμεν.—For φαίμεν.

84—109. 87. "As go [εἰσι, "goes;" but εἰσι, "are"] the swarms of congregated bees, that

Οἱ δ' ἐπανεστήσαν, πείθοντό τε ποιμένι λαῶν, 85
Σκηπτούχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.

Ἦύτε ἔθνεα εἴσι μελισσάων ἀδινάων,
Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων,
Βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν,
Αἱ μὲν τ' ἔνθα ἄλις πεποτήσεται, αἱ δέ τε ἔνθα· 90

Ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
Ἥϊόνος προπάρουθε βαθείης ἐστιχόωντο
Ἰλαδὸν εἰς ἀγορὴν· μετὰ δέ σφισιν Ὅσσα δεδήκει,

ever issue in a fresh succession from the hollow rock; and in clusters they alight upon * [or rather "fly over"] the spring-fed flowers; some in close array hither wing their flight, whilst others thither." 93. "For amongst them the blaze of Rumour had been enkindled, &c., and they were assembling themselves, and the assembly moved onward in confusion." 96. "Nine heralds with shouts were endeavouring to restrain them, if ever they would refrain from their cry." 99. Σπουδῇ, "with difficulty."

85. Ποιμένι λαῶν.—So Horace, "*regum timendorum in proprios GREGES . . . imperium est.*" So also the Spartan youth were divided into classes, which bore the same names as their flocks and herds, the larger divisions being called ἄγελαι (herds of oxen), and the smaller, ἱλαί (troops of horse); the ἀγέλη was called also βοῦα, another form of βουλή.

87. So Virg. *Æn.* I. 433:

Qualis apes aestate novâ per florea
rura
Exercet sub sole labor, cùm gentis
adultos
Educunt foetus, &c.

And again, *Æn.* VI. 707:

Ac veluti in pratis ubi apes aestate
serenâ
Floribus insidunt variis, et caudida
circum
Lilia funduntur: strepit omnis mur-
mure campus.

This is the first of Homer's similes. The Homeric simile has always a point of similitude; but, beyond that one point, the degrees of resemblance vary infinitely; nine-tenths of his similes are taken from the living creation. "I think," says Coleridge, "no one who examines this simile (*Il.* B. II. 87.)—the hollow rock, the everlasting coming and going, the grape-like cluster (βότρυς), the spring-flowers, and the mode of flight and motion—can doubt the poet's full sense of the picturesqueness of these minute parts of a common sylvan image. Is either of Virgil's parallelisms to be compared to it? To me the Greek seems, in the strictest sense of the word, the most picturesque; it in itself creates a picture, and does not, as the Latin only does, contain matter for painting, that is, description alone." Ἀδινός is connected by Buttmann with ἀδρός, as κυδρός with κυδνός: the leading idea in it is *density*, or *compactness*.

93. Ὅσσα. Akin to ὅψ' ὄσσομαι

* Virgil seems to have so understood the words, "*Floribus insidunt variis.*" But Homer is more exactly picturesque. They hang on the flowers in such a way as to be still flying, or poised on their wings. "Settle on the flowers" is not so appropriate: for the bees, like the people swarming forth, are supposed to be in some degree of motion, though in groups.

'Οτρύνονο' λέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο·
 Τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στοναχίζετο γαῖα, 95
 Λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας
 Κήρυκες βοδώντες ἐρήτυον, εἶποτ' αὐτῆς
 Σχοίαντ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
 Σπουδῇ δ' ἔζετο λαὸς, ἐρήτυθεν δὲ καθ' ἔδρας,
 Πανσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 Ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳνι ἄνακτι·
 Αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ·
 Ἑρμείας δὲ ἄναξ δῶκε Πέλοπι πληξίππῳ·
 Αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρείϊ, ποιμένι λαῶν· 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπε πολύαρνι Θυέστῃ·
 Αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,

has nothing kindred to it. Buttm. *Lex.*

95. Τετρήχει. Not from τρήχω, but ταραάτω, an intransit. 2nd perf. By metathesis this verb became θραάτω, and contr. θραάτω, the τ before the ρ becoming aspirated, as τίθημι, θοίματιον, φροῦδος (πρὸ and ὁδός). Buttm. Στένω, στοναχή, στοναχίζω as φέρω, φορά, φορέω. It is better, then, to write it with ο than στεναχίζω there is also the argument of the onomatopœia in favour of στοναχίζω. Buttm. *Lex.*

103. Ἄρα, "in succession." Διάκτορος, another form of διακονος, which is from διᾶκω, a collateral form of διώκω (as θῶκος, θᾶκος). Buttm. *Lex.*

105. It was from the circumstance that in "his" person the Pelopid and Persid families were united, that Agamemnon derived his chief political influence, so that he became leader of the Greek army against Troy. Niebuhr observes, "The migration of Pelops (son of the *Lydian* Tantalus) signifies nothing more than the affinity of the people on both sides of the *Ægean*." This is the origin

of the tradition in Thucydides (nowhere mentioned by Homer) that Pelops came from Asia to Greece. "The syllable πελ- stands in the same relation to μελ- that πίδα does to μετά. The original form of the root, signifying "blackness," was κμελ- the labial, however, generally predominated over the guttural element; of the labial forms, that with the *tenuis* signified "livid" rather than "black," as in the words πέλιος, πελιδνός. Πέλ-ος, then, signifies "swarthy-faced," and is an ethnical designation, differing from Αἰθιοψ only in the "degree" of blackness. The Αἰθιοπες were the "burnt-faced people" (*quos India torret*, Tibull.), who were perfectly black (Jeremiah xiii. 23), whereas the Pelopes were only dark in comparison with the Hellenes." Donalds. *Varron*.

106. Ops was the goddess of rustic wealth in Latium, perhaps akin to οἶς, "a sheep" (as *οἶς to dapes*), and thus *opulentus* will correspond to Homer's πολέαρνες.

107. Φορῆναι. Epic infin pres. of φορέω.

Πολλῇσι νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
 Τῷ δ' ἔρεισάμενος, ἔπε' Ἀργείοισι μετηΐδα.
 ὦ φίλοι, ἥρωες Δαναοὶ, θεράποντες Ἄρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖη·
 Σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν,
 Ἴλιον ἐκπέρσαντ' ἔυτείχεον ἀπονέεσθαι·
 Νῦν δὲ κακὴν ἀπάτην βουλευσάτο, καὶ με κελεύει

110—141. 111. "Zeus, the son of Cronus, hath greatly entangled me in the meshes of a cruel delusion; obdurate, inasmuch as he (ὃς) promised, nay, ratified that promise by a nod, that I (ἐμὲ understood) should return after having overthrown Ilion." 116. "Such, I ween (ποῦ), seems likely to be the pleasure of the all-powerful Zeus." 119. "(A cruel delusion it is); for this at least is a disgrace, &c." You must understand some such sentence from l. 111. to explain the γάρ. 120. "That a force of Achæans so distinguished in bravery and numbers (τοῖόνδε τοσόνδε)." 123. "For if we, as well Achæans as Trojans (τε—τε), should haply wish, having previously confirmed a league by the slaughter of victims as its pledges, that both parties should make a review of our respective numbers, so that the Trojans, on the one hand, should collect and count of themselves [middle voice: reflexive sense] all, as many as are inmates of their city: *and if* (sub. εἴπερ) we, Achæans, on the other hand, should be marshalled off into our respective decades, and if we should select each man of the Trojans to be our cup-bearer, many decades (here is the apodosis which has its protasis at εἴπερ, l. 123.) would probably (κέρ) be in want of one to act in that capacity." 132. "Who greatly distract me." 135. "And already the timbers of the ships have be-

come unsound, &c., while, doubtless, (δέ που), the partners of our bed [ἄλοχοι: th. ἄμα and λέχος] and our lisping children [νήπιος, from νή and ἔπω as "infants" from *in* and *fari*] sit [εἵεται, poet. for Ion. ἔσται for ἦνται from ἡμαι] in our mansions long expecting our arrival; whilst for us, unaccomplished, *as it was before* (αὐτως), is our work, on account of which, &c."

113. The first syllable of ἀπονέεσθαι is lengthened by *arsis*.

114. The earlier part of the Iliad has a cheerful, nay, even at times a jocose character, while the latter has a tragic cast; this arises from the nature of the subject; it is doubtful, however, says Müller, whether the second book in which this humorous tone is most apparent, was written by the ancient Homer, or one of the ancient Homerids. Zeus deceives Agamemnon; Agamemnon deceives the Greeks, and is himself in turn deceived in his expectations by the Greeks, whom he had only wished to try, so as to stimulate them to battle. There is here matter for an entire mystical comedy, full of fine irony, and with an amusing plot: but this Homeric comedy cannot possibly belong to the original plan of the Iliad; for Agamemnon, two days later, complaining to the Greeks of being deceived by former signs of victory which Zeus had shown him, uses *in earnest* the same words which he

- Δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν. 115
 Οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
 *Ὅς δὴ πολλῶν πολίων κατέλυσε ἀρήνην,
 Ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 Αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 Μᾶψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 Ἄπρηκτον πόλεμον πολεμίζειν, ἥδ' ἐμάχεσθαι
 Ἀνδράσι παυροτέροισι· τέλος δ' οὕτω τι πέφανται.
 Εἶπερ γάρ κ' ἐθέλοισιν Ἀχαιοὶ τε Τρῶές τε,
 Ὅρκια πιστὰ ταμόντες, ἀριθμηθῆμεναι ἄμφω·
 Τρῶας μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν. 125
 Ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοὶ,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεῦν·
 Πολλαὶ κεν δεκάδες δευοίατο οἰνοχόοιο.
 Τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 Πολλέων ἐκ πολίων ἐγγέσπαλοι ἄνδρες ἔασιν,
 Οἳ με μέγα πλάζουσι, καὶ οὐκ εἰδῶς ἐθέλονται
 Ἰλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.
 Ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 Καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται. 135
 Αἱ δέ που ἡμέτεραί τ' ἄλοχοι, καὶ νήπια τέκνα,
 Εἴατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 Αὐτῶς ἀκράαντον, οὗ εἵνεκα δεῦρ' ἰκόμεσθα.
 Ἄλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 Φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν. 140
 Οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγυιαν.

had here used *in joke*; plainly, then, the graver and shorter passage did not grow out of the more comic and longer one; but the latter is a copious parody of the former, composed by a later Homeric, and inserted in the room of an original shorter account of the arming of the Greeks. Müll. *Lit.*

115. Δυσκλέα.—For δυσκλέα. *Buttm.*

120. Μᾶψ=ἑμπαπῆως, *hastily*. Th. μάπτω, μαπῆιν.

124. Ὅρκια are the victims slain

for the confirmation of a league. So, θύειν γάμους, *nuptiarum causâ sacra facere*.

125. Understand (καὶ εἰ ἐθέλοισιν) λέξασθαι, κ.τ.λ.

132. Πλάζουσι, *errare me à proposito faciunt*.

135. Σπάρτα, *cables made of spartum*, a kind of broom (Pliny): or made of vegetable material in general, from σπαρτός, σπείρω (Passow). Kennedy less probably translates "the stitchings of the ship-beams."

Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δρине,
 Πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 Κινήθη δ' ἄγορῃ, ὥς κύματα μακρὰ θαλάσσης,
 Πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρός τε Νότος τε 145
 Ὠρορ', ἐπαίξας πατρὸς Διὸς ἐκ νεφελάων.
 Ὡς δ' ὅτε κινήσει Ζέφυρος βαθὺ λήϊον, ἑλθὼν
 Λάβρος, ἐπαιγίζων, ἐπὶ τ' ἡμῷ ἀσταχέουσιν
 Ὡς τῶν πᾶσ' ἄγορῃ κινήθη· τοὶ δ' ἀλαλητῶ
 Νῆας ἔπ' ἐσσεύοντο· ποδῶν δ' ὑπένερχε κοινή 150

142—172. 144. "And the assembly was agitated, as of the sea, even the Icarian deep, the long waves, which Eurys and Notus excite, when rushing down from the clouds of father Zeus; or, as when Zephyr shall disturb the tall field of corn, sweeping headlong in impetuous career; and the corn waves [ἡμῷ is an intransitive verb] with its loaded ears." 153. "They cleared out the channels; and the shout of the people, eager to sail homeward, reached heaven."

144. For ὥς Zenodotus has a reading φῆ or φῆ. Throughout all Homer, the simple ὥς, when placed before the noun in the sense of *as*, never stands otherwise than at the beginning of an entire sentence with a verb or participle expressed. In strict comparisons, on the other hand, where, before the nom. or accus., it answers to the Latin *instar* with the genitive, we never find ὥς in Homer, as in that single passage ὥς κύματα μακρὰ θαλάσσης. Everywhere we have either the simple ὥς after the noun, as θεὸς ὥς, or, when placed before the noun, we have ὥστε, as, ὥστε, λείοντε δύν. Zenodotus' reading is, then, correct: φῆ is = ῃ (as in the formula ῃ θέμις ἐστὶ), πῃ, quomodo (to which it is related, as φανός to πανός, flagrum to πληγή, &c.), and τῇ. Buttm. *Lex.* Donaldson, *N. Crat.*, derives it from *Fa*, the 2nd pronominal

stem, akin to σφέ, the σ being often omitted. The shorter Sanscrit *va*, the Latin *ve* or *vel*, corresponds. The φ of φῆ is omitted in ῃ, as φῆμι becomes ῆμι.

145. Dunbar, since his canon is violated, sc. that a long vowel or diphthong in *thesis*, at the end of a word, is shortened before a vowel at the beginning of the next word, proposes to read πόντου τ' Ἰκαρίοιο, asserting that θάλασσα is the term peculiarly used of the Ægean (?). Perhaps we should read πόντοι' Ἰκαρίοιο.

147. Ζέφυρος.—Th. Ζόφος, as Εὐρος from ἔως. Buttm. *Lex.* Homer makes it a boisterous wind blowing from Thrace, which, of course, proves that the Iliad was composed by one living on the coast of Asia Minor, where that wind is at times very boisterous. Two distinct movements are here described: the first agitation caused by the speech, and then the universal inclination of all towards the shore. Homer's way of illustrating these successive movements is by distinct and successive similes. Coleridge.

148. Λάβρος.—Th. ΛΑΒ-, λαμβάνω, as κραιπνός, rapidus, from ἀρπάζω, rapio. Ἡμῷ.—In Hom. the υ of the present is short, but υ in the fut. and aor. In later writers conversely, υ in pres., but υ in fut. and aorist.

150. Κοινή. *Arctis*. 155. Ὑπέρθε

ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον,
 Ἀπτεσθαι νηῶν ἥδ' ἐλκόμεν εἰς ἅλα διάν,
 Οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν
 Οἴκαδε ἱεμένων, ὑπὸ δ' ἦρεον ἔρματα νηῶν·
 Ἐνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 Εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ξειπεν·
 ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 Οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύγονται ἐπ' εὐρέα νῶτα θαλάσσης ;
 Κὰδ δέ κεν εὐχολῇν Πριάμφω, καὶ Τρωσὶ λίποιεν 160
 Ἀργεῖν· Ἐλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 Ἐν Τροίῃ ἀπόλουντο, φίλης ἀπὸ πατρίδος αἵης ;
 Ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 Σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 Μηδὲ ἕα νῆας ἅλαδ' ἐλκόμεν ἀμφιελίσσας. 165
 ὦς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη·
 Βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
 Καρπαλίμως δ' ἴκανε θοᾶς ἐπὶ νῆας Ἀχαιῶν·
 Εὖρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 Ἔσταότ'· οὐδ' ὄγε νηὸς ἐϋστέλμοιο μελαίνης 170
 Ἀπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκαεν.
 Ἀγχοῦ δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη.

μορα.—Usually said of those who, by their own fault, add to their destined share of misery—not so much *contrary to*, as *beyond* (i. e. *besides*) destiny. It is a neut. plur. used adverbially.

157. Ἀτρυτώνη.—A lengthened form of ἀτρυτή (th. τρύω), *unwearied*; as Ἀἰδωνεύς from Ἄδης.

159. Νῶτος.—In plural, νῶτα· a Heteroclite.

160. Κὰδ for κατ (the τ being assimilated to the δ of δέ); κατὰ λίποιεν, *imesis*.

166. Keightley considers *bright* or *white* to be the original meaning of γλαυκός, which is akin to γάλα, γάλακτος, ἄγλαος, αἰγλή, γαλήνη· and to the Teutonic *grau*, “gray.” Empedocles calls the moon γλαυκῶπις, which must refer

to her *brightness*. Pindar uses the term of the eyes of the serpents; Plato, of the eyes of fiery steeds, which, in neither case, are blue or green. In Celtic *geal* is “bright,” and *geallach*, “full moon.”

169. Ἀτάλαντος.—Th. α and τάλαντον, “scales;” “equal in weight,” literally.

172—210. 179. Ἐρώει, “do not desist, but, &c.” 183. Ἐκόμισσε, “the herald, who accompanied him, took care of it.” 186. “Received at his hands [δέξατο οἱ, the dat. for the genitive. The σχῆμα Σκελικόν.]” 190. Δαιμόνι, ... δειδίσσεσθαι, “infatuate, it becomes not thee, like a base-born one [or, coward-like], to be in trepidation [“*turbatis animis discessum parare*.” Heyne].” 19

- Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 Οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 Φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175
 Καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρῳσὶ λίποιτε
 Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 Ἐν Τροίῃ ἀπόλονται, φίλης ἀπὸ πατρίδος αἵης ;
 Ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει·
 Σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 Μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.
 Ὡς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης·
 Βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε
 Κήρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
 Αὐτὸς δ' Ἀτρεΐδῳ Ἀγαμέμνονος ἀντίος ἔλθων, 185
 Δέξατό οἱ σκῆπτρον πατρῷον ἄφθιτον αἰεὶ·
 Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 Τόνδ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 Δαιμόνι', οὗ σε ἔοικε, κακὸν ὧς, δειδίσσεσθαι· 190
 Ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἰδρνε λαούς.
 Οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρείωνος.
 Νῦν μὲν πειράται, τάχα δ' ἴψεται νῆας Ἀχαιῶν.
 Ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπε.
 Μῆ τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν· 195
 Θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
 Τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς.
 Ὅν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοῶντά τ' ἐφεύροι,
 Τὸν σκῆπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·
 Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε, 200
 Οἱ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,

"For you do not yet clearly know of what kind may be the purpose of Agamemnon. For the present he but proves us ; but soon he will press heavily on the sons of Achæa." 195. "Beware, lest, in his wrath, he should do some ill to the sons of Achæa." 202. "Nor ever in war held of any account." 206. "Ordinances, that *by them* he may rule." 207. "Thus arranging, he on his part was

tranquillizing the host." 209. πολυφλοίσβοιο, "loud-booming."

179.—Ἐρῶέω.—Root, ῥέω, "to flow;" hence any *quick motion*, and even motion *backward*; and thus, "to withdraw," "to cease."

184.—Ὀπήδει.—Ionic for ὀπάζω, akin to ἔπω, ἔπομαι. Pott takes the root to be the Sanscrit *pad*, "ire," πατεῖν, πόδες.

193.—Ἰψεται.—Root ἵπος, ἰπῶω, the leading idea being *pressure*.

Ούτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βορρῇ.
 Οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
 Οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,
 Εἰς βασιλεὺς, ᾧ δῶκε Κρόνον παῖς ἀγκυλομήτεω 205
 Σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσιν ἐμβασιλεύῃ.
 ὥς οἳ κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήδε
 Αὐτὶς ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων
 Ἥχῃ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης

204. Οὐκ ἀγαθὸν πολυκοιρανίη. When the subjects, whether masculine or feminine, express not any particular individual of a class, but merely the general notion, the predicative adjective stands in the neut. singular. So Virg.: *varium et mutabile semper femina*; and, *triste lupus stabulis*. Kühner (ed. Jelf), *Gr. Gr.* It is clear, from such passages as this, that the Homeric poems were intended for the gratification of princes, not of republican communities. The epic hexameter was the only poetry, till the beginning of the seventh century of our era, or the beginning of the Olympiads: the republican movements, by which, about that time, the princely families were set aside, tended to the development of each man's individuality. As, then, the epic synchronizes with the monarchical, so the elegiac, iambic, and lyric, with the stirring times in which republicanism was being developed; and, finally, the dramatic with the time when Athenian freedom and democracy had attained their climax. Müller, in his "*Dorians*," mentions four successive changes of Greek constitutions, viz. I. Royal aristocracy of the heroic ages. II. Timocracy, or aristocracy of wealth (as Solon's constitution). III. Tyranny. IV. Democracy. Schlegel thus: I. The sovereignty of the priesthood as in

the oldest Hellenic times. II. The supremacy of the warrior-castes during a few generations prior and subsequent to the Trojan war. III. This supremacy lost, and government by kings abolished, introducing the republican period. As Zeus himself, the prince of the gods, says Hermann, is subject to the decrees of fate, so are *they* also to the idea of *right*. Thus the Homeric prince stands toward his subjects in the threefold relation of judge, commander, and intercessor with the gods in religious rites and sacrifices (*κύριοι δ' ἦσαν τῆς τε κατὰ πόλεμον ἡγεμονίας, καὶ τῶν θυσιῶν, ὅσαι μὴ ἱερατικαὶ, καὶ πρὸς τοῦτοις τὰς δίκας ἐκρίνον*. *Aristot.* I. c.).

205. Ἀγκυλομήτεω.—A regular epithet of Cronus. May we conjecture that the epithet was *originally* given to him as god of *time* and of the *year*?—though, of course, its true meaning was soon forgotten. So our word *year* comes from *gra*, "to surround;" *annus* is akin to *annulus*, "a ring or circle," a figure *complete in itself*, like Homer's *ἔτος ἐνιαυτός*. Comp. the word *ancile*. The Saturnus of the Latins is quite a distinct god, presiding over husbandry, sowing, &c. (*satio*).

207. Κοιρανέω, κοίρανος, from *kūros*, as *κοινός* from *ξυνός*, akin to *κάρα*, and also to *τύραννος*, as *κῆλον*, *telum*.

Αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος· 210
 Ἄλλοι μὲν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἔδρας.
 Θερσίτης δ' ἔτι μῶνος ἀμετροεπῆς ἐκολῶα,
 Ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,
 Μᾶψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
 Ἄλλ', ὃ, τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215
 Ἕμμεναι· αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε·
 Φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤμω
 Κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθε
 Φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη,

211—245. "All others, then, were sitting, and had been restrained to their seats, while Thersites alone, of words immeasurable, was still chattering aloud, whose mind, it seems, was stored with expressions unseemly as well as voluble, wherewith rashly, and not decorously, he might brawl against kings; but, whatever might appear to him in each instance calculated to excite a laugh among the Argives [sc. "this he would always be sure to say," taken by *zeugma* from the previous sentence; or, else, the *ἀλλά* may refer to οὐ κατὰ κόσμον, "not with decorum, but whatever, &c."]. He was, moreover, the most deformed man who had come to Ilium: he was bandy-legged, and, besides, lame in the one foot, while his gibbous shoulders met contracted o'er his chest; but, above, he was cone-shaped in head, and over it thinly sprouted up the flimsy down." 221. "For those two he was wont to chide." 225. "Of what now again is thy complaint, and what thy want?" 229. "Or dost thou covet even still more gold?" 234. "To involve in ills [κακῶν ἐπιβασκόμεν, lit. "to land one upon ills"]." 236. "Let us leave him here in Troy to enjoy [πεσσίμεν, lit. "to digest"] his honorary rewards." 242. Ἡ γὰρ

δν, for, "otherwise." Thersites ironically repeats Achilles' words.

212. See note on II. α', 575.

214. Κόσμος.—Th. κομῶ, "to take care of." Mitchell (I believe) derives it from *kezem*, "a prediction." As κόσμος means both "order" and "the world;" so also the Lat. *mundus*, "neat, orderly," and "the world."

216. A person is said ὑπὸ Ἰλίου εἶναι, and ὑπὸ Ἰλῖφ, when he is under, at, or near Ilium: but ὑπὸ Ἰλιον ἐρχεσθαι, to come to Ilium so as to be under its walls. Tittmann.

217. Φολκός is, according to Buttman, the Latin *valgus*; it is most improbable that he would begin a long description with "he squinted (the usual interpretation) and was lame in one foot," as if they were two things belonging to and connected with each other; and that, at the end of it, he should pass to the head, introducing it with an αὐτὰρ ὑπερθεν. There are signs of a verbal root ΦΕΛΚΩ (not ἔλκω), identical with *flecto*, *plecto*, and *πλέκω*, as *flagrum* is with *πληγή*; *valgus* is related to the common radical form *πλέκω*, as *vitricus* is to *pater*, *veru* to *πείρω*, *vallus* to *palus*, *virgo*, *virginis*, to *παρθένος*.

219. Φοξός.—A shortened form of *φωξός*, from *φώγω*, "to BAKE;"

- Ἐχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν, ἥδ' Ὀδυσῆϊ 220
 Τῷ γὰρ νεικέεσκε. Τότ' αὐτ' Ἀγαμέμνονι οἶω
 Ὀξέα κεκληγῶς λέγ' ὀνειδεα· τῷ δ' ἄρ' Ἀχαιοὶ
 Ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
 Αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
 Ἀτρεΐδῃ, τέο δ' αὐτ' ἐπιμέμφει, ἥδ' χατίζεις ; 225
 Πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναικες
 Εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
 Πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 Ἦ ἔτι καὶ χρυσοῦ ἐπιδεύει, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα, 230
 Ὃν κεν ἐγὼ δῆσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν ;
 Ἦ δὲ γυναικα νέην, ἵνα μίσγειαι ἐν φιλότῃ,
 Ἦν τ' αὐτὸς ἀπο νόσφι κατίσχει ; Οὐ μὲν ἔοικεν
 Ἀρχὸν ἔοντα, κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 Ὡ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκ ἔτ' Ἀχαιοὶ, 235
 Οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἔωμεν
 Αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται
 Ἦ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν, ἥ δὲ καὶ οὐκί·
 Ὃς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 Ἦτίμῃσιν· ἔλων γὰρ ἔχει γέρας αὐτὸς ἀπούρας· 240
 Ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 Ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

the potter called everything φοξόν, which, from being exposed to too strong a fire, was warped, and, instead of being round, became pointed. Buttm. *Lex.* Liddell and Scott appear to me altogether to mistake Buttmann in deriving φοξός from ὀξός, which latter Buttmann distinctly asserts to have never had a *F* so also he distinctly declares the change of *ἔλκω* to *φέλκω*, *φολκός*, to be unprecedented, since *φ* was probably pronounced as in our "shepherd."

219. Buttmann supposes a form ἐνέθω (and ἀνέθω, whence ἄνθος, "a flower"), perf. mid. ἤνοθα, and, Attic, ἐνήνοθα. Λάχνη, same as ἄχνη, akin to χλαῖνα, and the Latin *lena*.

222. Λέγω is used in the sense, "to recount in detail all particulars;" *φημι*, simply, "to say;" so, here, it expresses a long string of abuses that Thersites repeats against Agamemnon. Buttm. *Lex.*

225. Τέο.—For τοῦ interrog. (τον indefinite is enclitic), for τινός.

230. Υἱός.—For υἱέος, as if there were a nom. υἱέος· the only proper form of the nom. is υἱός. Th. φύω· *filius*, the Spanish *hijo*.

235. Πέπων.—Properly fruit ripened by the sun. Th. πέσσω, or πέπτω hence "soft;" and, here, "ye weaklings." The same metaphor appears in ὦμός, *raw* and *cruel*, and in the Latin *crudus* and *crudelis*.

ὦς φάτο, νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὥκα παρίστατο διὸς Ὀδυσσεύς,
 Καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245
 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 Ἴσχεο, μηδ' ἐθέλ' οἷος ἐριζέμεναι βασιλεύσιν.
 Οὐ γὰρ ἐγὼ σέο φημί χερείοτερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἅμ' Ἀτρεΐδῃσ' ὑπὸ Ἴλιον ἦλθον·
 Τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορευοίς, 250
 Καί σφιν ὀνειδεά τε προφέροισ, νόστον τε φυλάσσοις.
 Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα·
 Ἥ εὖ, ἥε κακῶς, νοστήσομεν νῆες Ἀχαιῶν.
 Τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἥσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 Ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
 Ἄλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 Εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,
 Μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
 Μῆδ' ἔτι Τηλεμάχοιο πατὴρ κέκλημένος εἴην, 260

246—283. "Thersites, reckless babbler, albeit a voluble orator, forbear, &c." 250. "Wherefore thou shouldst not speak with king's names on thy lips, and both offer insults to them, and watch for an opportunity to return: nor do we in anywise as yet know distinctly how these matters will eventuate, or whether we, the sons of Achæa, shall act well or ill in returning; therefore (τῷ) now, &c." 260. "May I no longer be the reputed father of Telemachus, if I do not, having seized thee, strip off (ἀπο...δύσω, tmesis) thy garments (φῶλα for σά), and the clothes [sc. εἴματα] which cover thy nakedness." 266. "He writhed, and the gushing tear started from his eye, and the blood-swollen welt arose upon his back from beneath the stroke of the golden sceptre; and he thereupon (ἀρα) seated himself and was dismayed, and smarting, with

vacant foolish look [not "a disfigured look," as Kennedy has it], he wiped away a tear. While the people, albeit chagrined, laughed heartily at his expense, and thus spake many a one, as he looked towards his next neighbour." 272. Ἥ δῆ, "assuredly already." 273. "In both originating excellent counsels, and marshalling [equipping for] the war; but in the present instance (τὸ δῆ) he has done a deed which is actually by far the best done among the Argives, inasmuch as he hath restrained from his harangues, &c." 281. "That at the same time the sons of Achæa both in front and rear, &c."

248. From χεῖρ is formed the comparative χείρων (as the Latin *pejor* from *pes*, *deterior* from *detero*, our "worse" from "wear"), and then a second comparative, χερείωτερος, as the Hebr. double superlative, "Most Highest."

- Εἰ μὴ ἐγὼ σε λαβὼν, ἀπὸ μὲν φίλα εἴματα δύσω,
 Χλαῖνάν τ' ἡδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
 Αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω,
 Πεπληγὼς ἀγορήθην ἀεικέσσι πληγῇσιν. 264
- ἌΩς ἄρ' ἔφη· σκῆπτρῳ δὲ μετάφρενον ἡδὲ καὶ ὦμον
 Πλήξεν· ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
 Σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 Σκῆπτρου ὑπο χρυσέου· ὁ δ' ἄρ' ἔξετο, τάρβησέν τε·
 Ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 Οἱ δὲ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἡδὺ γέλασσαν· 270
 Ὡδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργε,
 Βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσω·
 Νῦν δὲ τὸ δὴ μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξε,
 Ὃς τὸν λωβητῆρα ἐπесσόλον ἐσχ' ἀγοράων. 275
 Οὐ θῆν μιν πάλιν αὖθις ἀνήσει θυμὸς ἀγήνωρ
 Νεικεῖν βασιλῆας ὀνειδείοις ἐπέεσσιν.
 ἌΩς φάσαν ἢ πληθὺς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
 Ἔστη σκῆπτρον ἔχων· παρὰ δὲ, γλαυκῶπις Ἀθήνη,
 Εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει· 280
 ἌΩς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 Μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίετο βουλήν·
 Ὃς σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
 Ἄτρεϊδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ

266. Θαλερὸν δάκρυ.—Th. θάλ-
 λω, “to spring up;” and, hence,
 θαλερὸν is applied to a tear, “*quæ
 ex oculis quasi PROPULLULAT*”
 (Heyne); so χλωρὸν δάκρυ, and
 Shakspeare’s “green griefs.”

269. Ὀμόργνυμι. — Akin to
 ἀμέργω.

275. Λωβητήρ. — Th. λώβη,
 akin to λύμη, and Lat. *lues*.

278. Πτολίπορθος. — Horace’s
 “*domitor Trojæ*.”

282. Ἐπιφρασσαιετο, “ponder
 his counsel.” For -σαιετο.

284—332. 286. “The engage-
 ment which they undertook in
 coming hither from the steed-
 nurturing Argos, that you [sc. σέ

ἐκπέρσαντα· not the dual, as
 Barnes would have it] should re-
 turn, having sacked, &c.” 289.
 [Cowper translates] “And with a
 puny boy’s or widow’s whine, sigh
 out their sorrowful desires of
 home.” 291. “Assuredly also a
 hardship it is to return grieved
 with disappointment; for (the γάρ
 refers to the idea in l. 296, τῷ οὐ
 νημεσίζομαι, &c.) even any one
 feels distressed at remaining a
 single month away from the part-
 ner of his couch in his many-
 benched barque, which [ὑνπερ for
 ἤνπερ, as frequently; or else trans-
 late ‘whom’] the wintry storms det-
 ain and the boisterous sea.” 298.

Πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν· 285
 Οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν,
 'Ενθάδε τοι στείχοντες ἀπ' Ἄργεος ἵπποβότοιο,
 'Ιλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
 'Ωστε γὰρ ἦ παῖδες νεαροὶ, χῆραί τε γυναικες,
 'Αλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 'Η μὴν καὶ πόνος ἐστὶν ἀνιθέντα νέεσθαι.
 Καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 'Ασχαλάα σὺν νηϊ πολυζύγῳ ὄνπερ ἄελλαι
 Χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 'Ημῖν δ' εἰνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 'Ενθάδε μιμνύντεσσι· τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 'Ασχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 Αἰσχροὺν τοι δηρόν τε μένειν, κενεόν τε νέεσθαι.
 Τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
 'Η ἔτεδν Κάλχας μαντεύεται, ἥε καὶ οὐκί. 300
 Εὐ γὰρ δὴ τὸδε ἴδμεν ἐνὶ φρεσὶν, ἐστὲ δὲ πάντες
 Μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι
 Χθιζά τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν

Κενεὸν τε νέεσθαι, "to return empty-handed." 301. "Ye are all my witnesses, whom the Fates of death have not swept away in their train yesterday and the day before [referring to the plague sent by Apollo; do not join *χθιζά τε καὶ πρῶϊζα* with the following clause, but with the previous line]." 308. "There a mighty portent appeared—a dragon of blood-spotted back and dread aspect, which, it seems, the Olympian himself ushered into light, gliding from beneath the altar, sprang toward the plane trees." 311. "Nestlings of a sparrow, a callow brood." 312. *Υποπεπτηῶτες*, "Crouching beneath the foliage." 316. "Her, as she screamed around them [sc. her lost brood], having with rapid dart turned himself, he caught by the wing." 320. "We then, standing, wonder of what nature was the circumstance which had

occurred." 330. "His words, accordingly, are all now in the process of their accomplishment."

293. *Ἀσχαλάω*.—Akin to *ἄχος*, as *ἴσχω* to *ἔχω*.

294. See Buttmann's *Lexil.*, p. 260, on *εἰλέω*, &c.

303. According to the *Cypria* of Stasinus, which, in the Mythic Cyclus, preceded the *Iliad*, the Greeks twice set out from Aulis against Troy, having the first time been carried to Teuthrania in Mysia, a district ruled by Telephus, and having, on sailing away, been driven back by a storm; at their second departure from Aulis, the sacrifice of Iphigenia was related, of which Homer seems utterly ignorant. Iphigenia, says Müller, is the Artemis Orthosia or Orthia; considered as a heroine, she became first, instead of the goddess thirsting for human blood, the virgin sacrificed to her; and,

Ἡγερέθοντο, κακὰ Πριάμῳ καὶ Τρῳσὶ φέρουσιν·
 Ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροῦς κατὰ βωμοῦς 305
 ἔρδομεν ἀθανάτοισι τελέεσσας ἑκατόμβας,
 Καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ,
 Ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφνουδὸς
 Σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἤκε φόῳσδε,
 Βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν· 310
 Ἐνθα δ' ἔσαν στρουθοῖο νεοσσοὶ, νήπια τέκνα,
 Ὄζῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπητῶτες,
 Ὀκτώ· ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
 Ἐνθ' ὄγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 Μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
 Τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 Αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτὴν,
 Τὸν μὲν ἀρίζηλον θήκε θεὸς, ὅσπερ ἔφηνε·
 Λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 Ἡμεῖς δ' ἑσταότες θαυμάζομεν, οἷον ἐτύχθη. 320
 Ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας.
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε·

secondly, her sacrificing priestess. The sacrifice was supposed to take place at Aulis, because there was a temple (probably of the Orthodoxian Diana) near the port, in which sacrifices were made at the passage. Müll. *Dor.*

305. Lidd. and Scott explain ἀμφί, here and also in l. 461, as expressing general relation of place *somewhere about* the fountain; I would prefer to understand that they were offering more sacrifices than one, sc. in different places *round about* (ἀμφὶ περὶ) the fount: the plurals βωμοῦς and ἑκατόμβας, and the frequent distributive force of κατὰ, appear to me to confirm my view.

309. Σμερδαλέος.—Th. σμέρδω, *oculus præstringo*.

312. Πεπτηώς.—From πεπτηκώς, from πτήσσω.

316. Ἐλελιξάμενος.—From ἐλελίζω, a reduplication of ἐλίσσω,

used of *tortuous* motion. Buttm. *Lex.*

318. Ἀρίζηλος.—Th. ἀρι and δηλος or ἰδηλός (from ἰδεῖν). This, the common reading, is thus explained: "Jupiter has turned the serpent into a stone, and this serpent of stone remains as a monument." But what a play of imagination with so little of the distinctness of a picture! Besides, ὅσπερ ἔφηνε is a quite useless expression; of which, however, if we read ἀίδηλος, we see the object by means of the antithesis, made evident by a scholium: "The same god, which has made the serpent appear, made it disappear (ἀίδηλον)." The lengthening of the second syllable in ἀίδηλον, thus, need not cause us any doubt, when we see in Homer Ὀδυσῆος, Ὀδυσσῆος, and Ὀδύσειος. See Buttm. *Lexil.* Ἀρι-ἰδηλος became ἀριῖδηλος, and hence ἀρίσδηλος or ἀρίζηλος, as Διός,

Τίπτ' ἀνεψ' ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 Ἡμῖν μὲν τόδ' ἔφηγε τέρας μέγα μητιέτα Ζεὺς,
 Ὀψιμον, ὀψιτέλεστον, δοῦ κλέος οὔποτ' ὀλείται. 325
 Ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο, καὶ αὐτὴν,
 Ὀκτῶ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα·
 Ὡς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,
 Τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγνιαν.
 Κεῖνός θ' ὧς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330
 Ἄλλ' ἄγε, μίμνετε πάντες, ἐκνήμιδες Ἀχαιοί,
 Αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἔλωμεν.
 Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, (ἀμφὶ δὲ νῆες
 Σμερδαλέον κονάβησαν, ἀϋσάντων ὑπ' Ἀχαιῶν,) 335
 Μῦθον ἐπαινήσαντες Ὀδυσσεύς θελίοιο.
 Τοῖσι δὲ καὶ μετέειπε Γερήμενος ἱππότης Νέστωρ.
 ὦ ποπῶι, ἥ δὴ παισὶν εἰοκότες ἀγοράασθε
 Νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα ἔργα.
 Πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν;
 Ἐν πυρὶ δὴ βουλαί τε γενοῖατο, μήδεά τ' ἀνδρῶν; 340
 Σπονδαί τ' ἄκρητοι καὶ δεξιά, ἧς ἐπέπιθμεν;
 Αὐτῶς γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδὲ τι μῆχος
 Εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.

Ζεύς. See Buttm. *Lex.* p. 58, note 12.

323. *Ἄνεψ.*—Buttmann would write this an adverb, like *ὀπίσω*, *πρόσω*, the *ι* not being subscribed. Th. *ἀν* "privation," and *αὖ* "to cry."

332—368. 339. "What, I ask, shall become of both our compacts and oaths? Are both the counsels and deliberations of heroes to be actually consigned to the flames." 346. "Suffer to pine away those, one and both [proverbially for "those paltry few"; with allusion at the same time to Achilles and Thersites], whosoever haply take counsel apart from the other Achæans (success shall never attend such counsels), to return to Argos before that (*πρίν . . . πρίν*) they have known whether the pro-

mise of Ægis-bearing Zeus be a deception or otherwise." 356.

"And have taken vengeance for our anxieties [th. *ὀρμαίνειν*, 'to think anxiously'] and groans for Helen's sake [or, "Helen's anxieties;"] or, "the abduction of Helen," th. *ὀρμάω*, 'to rush;'; or, as *Eustath.*, who renders it as if *οἰμήματα, itinera, discessus*." 364. "If you but act thus, and if the Achæans comply, you will thereby (*ἔπειτα*) know which, &c." 366. "For they will thus fight each for himself [or 'in separate bodies'], and you will know whether it will be by divine will that you cannot sack the city, or by, &c."

341. *Βωμός* is an oath by victims; *ὄρκος*, by words; *πίστις*, by right hands. Sch. Aristophanes'

Ἄτρεϊδῃ, σὺ δ' ἔθ', ὥς πρὶν, ἔχων ἀστειμφέα βουλὴν,
 Ἄρχεν' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας· 345
 Τούσδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοὶ κεν Ἀχαιῶν
 Νόσφιν βουλεύωσ', (ἄνυσιν δ' οὐκ ἔσσεται αὐτῶν,)
 Πρὶν Ἀργοσδ' ἵεναι, πρὶν καὶ Διὸς αἰγιόχοιο
 Γνώμεναι, εἴτε ψεῦδος ὑπόσχεσις, ἢ καὶ οὐκί.
 Φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 Ἥματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυνόροισιν ἔβαινον
 Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες,
 Ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
 Τῷ, μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 Πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 Τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 Εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 Ἀπτέσθω ἥς νηὸς ἐϋστέλμοιο μελαίνης,
 Ὅφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπη.
 Ἀλλὰ, ἄναξ, αὐτός τ' εὖ μῆδεο, πείθεό τ' ἄλλω. 360
 Οὔτοι ἀπόβλητον ἔπος ἔσσεται, ὅ, ττι κεν εἴπω·
 Κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,

Acharn. Ἐπέπιθμεν.—By *syncope* for ἐπεπιθμεν, ἐπεποιθμεν. Buttmann's *Irreg. Verbs*.

348. Πρὶν is here with the infinitive, its usual construction; it is not joined to a subjunctive, unless a negative precede.

354. Ἐπίγω.—Th. *πίζω*. The *separable* mode of compounding is where the simple verb is found by itself, and therefore the augment goes between the preposition and verb: the *inseparable*, where the simple is not so found, and the augment goes before the preposition. Buttm. *Lexil*.

356. The second translation mentioned above ("Helen's anxieties") is Buttmann's, which he confirms by Il. γ'. 176, τὸ καὶ κλαίουσα τίτηκα, which words prove that, though she went with Paris voluntarily, yet the influence of Venus dazzling and blind-

ing her was a kind of misfortune, which occasioned her tears and longing for home.

362. "Sort the men by clans and by races." This allusion to Phratries is one of Müller's proofs for Homer's Ionic descent. Thirty γένη formed a φρατρία or πάτρα, and the φυλή was divided into three φρατρίαι. Φρατρία is the Latin *curia* Φυλή is, 1st, a union of men according to the ties of blood, the subdivisions in this sense being φρατρίαι: 2nd, a union according to local habitation, and the subdivision, δῆμοι. The Lat. *tribus* was an essentially *local* division. The change of Athenian φυλαὶ by Cleisthenes, from four to ten, was probably an abolition of the first kind and a substitution of the second, like the change made by Servius at Rome. Thirlw. *Greece* and Niebuhr's *Rome*.

Ὡς φρήτρη φρήτρηφι ἀρήγη, φύλα δὲ φύλοις.
 Εἰ δέ κεν ὥς ἔρξης, καὶ τοι πείθωνται Ἀχαιοί,
 Γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν· 365
 Ἥδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 Γνώσεαι δ', εἰ καὶ θεσπεσίη πόλιν οὐκ ἀλαπάξεις,
 ἥ ἀνδρῶν κακότητι, καὶ ἀφραδίῃ πολέμοιο.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

363. Sanskr. bhrâtâ, L. frater, Gothic, brôthar. It is characteristic of the genius of Greek that the old Arian word (bhrâtar) *φρατήρ* is not used in the sense *brother*. The Homeric *φρήτρη* is derived from it. The Greeks very early extended the ties of brotherhood from the exclusiveness of family ties to the broader range of political society, as men whose common mother was their common country. Hence a peculiar name was required to express the relation between the children of the same parent, *ἀδελφός* = *ἀμαδελφος*, Lat. *conterinus*, Sanskr. *sa-garbha*, "of the same womb." So in modern times the old Latin *frater* has been preserved in the French *frère*, but lost in the Italian and Spanish; because in Spain and Italy *frater* took the technical sense of a *brother of a religious order* (friar): so that a new word was necessary for *brother* in the original sense, viz. Ital. *fratello*; Span. *Hermano*.

367. *Θεσπεσίη*, sc. *βουλῇ*.

369 — 418. 370. "Assuredly now again thou dost excel in counsel the sons of Achæa. For would that there were with me, father Zeus, &c., ten such fellow-counsellors, &c." 373. "Were it so (*τῷ κε*), soon would the city of king Priam totter to its fall [*ἡμύω*, th. *μύω*, lit. said of a corn-field bowing its ears, or a drooping flower]." 376. "Unprofitable (*ἀπρήκτους*) quarrels." 379. "But if ever hereafter at least (*γέ*) we

shall direct our counsels with unity of purpose [*ἑμίαν*, sc. *βουλὴν*], there will not then any longer be a respite from destruction to the Trojans—no, not for a moment [Lat. *ne tantillum quidem*. Th. *βαίος*; "small"]." 381. "That we may join battle." 382. "And brace well his shield." 384. "Let each one, closely examining his chariot on every side, prepare for the conflict." 387. "Until (*εἰ μὴ*) night coming on shall part asunder the wrath of heroes. The belt on the all-encompassing shield of many a one [*τεν*, Dor. for *τεο*, Attic for *τινός*] shall reek about his breast, and he shall have his hand wearied in grasping the spear." 394. "And thereupon the Argives shouted loudly, as when a wave roars against a high and craggy shore [*ἀκτῇ*, th. *ἄγνυμι*, "to break." Hence came the name *Aetia* or *Attica*. *Attica* was all shore, being so much surrounded by sea], even a projecting cliff [better join *σκοπέλω* in apposition to *ἀκτῇ* with Heyne, than, with Kennedy, join it with *ἰλθών*, as if = *ἐπελθών*], when Notus descending impelleth it: the cliff, then, the waves never abandon, by reason of the various winds [gen. absolute; or, rather, the gen. of the instrument or manner], when the waves [or, perhaps, 'the winds;'] Kennedy prefers the former] arise upon this or upon that side." 399. *Κάπνισσαν*, "and they kindled a fire." 400. "Each commenced

- Ἦ μὰν αὐτ' ἀγορή νικᾶς, γέρον, υἱὰς Ἀχαιῶν 870
 Αἶ γὰρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἀπολλων,
 Τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν
 Τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος
 Χερσὶν ὕφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 Ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
 Ὃς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 Καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 Ἀντιβλοῖς ἐπέεσσιν· ἐγὼ δ' ἦρχον χαλεπαίνων·
 Εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκ ἔτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
 Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
 Εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 Εὖ δέ τις ἵπποισι δείπνον δότω ὠκυπόδεςσιν,
 Εὖ δέ τις, ἄρματος ἀμφὶς ἰδὼν, πολέμοιο μεδέσθω·
 Ὡς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηϊ. 385
 Οὐ γὰρ πανσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
 Εἰ μὴ νῦν ἔλθοῦσα διακρινέει μένος ἀνδρῶν.
 Ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσιν
 Ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·

his sacrifice to a different deity (as *alius alii*) of the ever-existing gods." 409. "For he knew in his mind how distressed his brother was [a Græcism, like Terence's *vide impurum, quantum valet, for quantum impurus valet*]." 413. "May the sun not set [the infin. used absolutely, as explained before], and darkness come o'er earth, before that I hurl prostrate the mansion [lit. the roof-tree, th. μέλας, as *atrium* from *ater*] of Priam, enveloped in flames, and have consumed the portals with the devouring fire, and have rent in sunder Hector's tunic, riven with the brass, while many a companion about him, prone in the dust, shall bite earth with their teeth."

384. Ἀμφίς.—"Around" was the original meaning of this word; it was afterwards limited to "on

two sides." With this coincides the meaning of ἀμφω, ἀμφο, and the compounds ἀμφίστομος, ἀμβιδexter, &c. The meaning, however, of *utrinque, seorsim*, is confined to ἀμφίς, while ἀμφι retains the original meaning, "around;" only in the adverbial meaning of "around" the use of ἀμφίς and ἀμφι depends entirely on the convenience of the verse. Buttm. *Lex.*, who prefers, with Heyne, to read ἀμφιγιδών.

385. Κρινώμεθ'.—The Latin *decerno ferro*.

388. Τελαμών.—Th. τληῖναι, "to bear;" whence the hero, Telamon, took his name: so Atlas also.

389. The ἔγχος consisted of two parts, the αἰχμή, *cuspis*, or "point," and the δόρυ, or "shaft;" the nether end was generally covered with a pointed cap of bronze, called *σαυρωτήρ*.

- Ἰδρώσει δέ τευ ἵππος, ἐύξουν ἄρμα τιταίνων. 390
 Ὀν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 Μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 Ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἴωνους.
 Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα
 Ἀκτῇ ἔφ' ὑψηλῇ, ὅτε κινήσει Νότος ἐλθὼν, 395
 Προβλήτι σκοπέλω, τὸν δ' οὔποτε κύματα λείπει,
 Παντοίων ἀνέμων, ὅταν ἔνθ' ἢ ἔνθα γένωνται.
 Ἀυστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
 Κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 Ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετῶν, 400
 Εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρῃος.
 Αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 Πίονα, πενταέτηρον, ὑπερμενεί Κρονίων·
 Κίκλησκειν δὲ γέροντας ἀριστῆας παναχαιῶν,
 Νέστορα μὲν πρότιστα, καὶ Ἰδομενῆα ἄνακτα, 405
 Αὐτὰρ ἔπειτ' Αἴαντε δύω, καὶ Τυδέος υἱόν·
 Ἔκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 Αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 Ἥϊδεε γὰρ κατὰ θυμὸν ἀδελφεδν, ὥς ἐπονείτο·
 Βοῦν δὲ περιστήσαντο, καὶ οὔλοχύτας ἀνέλοντο. 410

393. From the idea of *ἀρκεῖν*, "to help," "defend," and thence *ἄρκιος*, "able and willing to help," would come the general idea, "that on which one can rely;" so here, "there shall be nothing on which he can rely, nothing to give him any well-grounded hope of escaping the dogs and birds." Buttm. *Lex.*

396. *Σκόπελος*.—Like *σκοπία*, strictly, "a look-out place." Th. *σκοπός* and *σκοπέω*.

399. Three names of meals occur in the *Odyssey*, *ἄριστον*, *δεῖπνον*, *δόρπον*. *Ἄριστον* means the early meal, th. *ἥρι*, our *ear-ly*; *δόρπον*, the late meal, th. *δρέπω*, by *metathesis*; *δεῖπνον* is used for either, without apparent reference to time. We should however be careful how we argue

from the unsettled habits of a camp to the regular customs of ordinary life. The three Greek meals at a later age were *ἀκράτισμα* (the Latin *jentaculum*), *ἄριστον*, and *δεῖπνον*, the *ἄριστον* becoming "luncheon" (*prandium*), and the *δεῖπνον*, *cæna* or "dinner." Smith's *Diction. of Antiq.* Buttmann thinks there were but two meals in Homer's day, identifying *δεῖπνον* and *δόρπον*, as but two synonymous names for the one principal meal. The name *δόρπον* certainly, in after-times, was superseded by *δεῖπνον*.

408. Donaldson well traces the analogies of the roots *χαρ-* and *βόF-*. Thus, *χάρων* (*Charon*), the *roaring* animal, *βοῦς* = *βόFis*, the *bellowing* animal: *χάρμη* and *βοFῆ*, the "battle-shout," and, hence,

Τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
Μὴ πρὶν ἐπ' ἥελιον δύναι, καὶ ἐπὶ κνέφας ἔλθειν,
Πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
Αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα· 415

Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐζει·
Χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι
Πρηνέες ἐν κονίησιν ὁδᾶξ λαζοῖατο γαίαν.

ὦς ἔφατ'· οὐ δ' ἄρα πῶ οἱ ἐπεκραΐαινε Κρονίων·
Ἄλλ' ὄγε δέκτο μὲν ἱρὰ, πόνον δ' ἀμέγαρτον ὀφείλλεν.
Αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ οὐλοχύτας προβάλοντο, 421

Ἄν' ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
Μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν,
Δίπτυχα ποίησαντες· ἐπ' αὐτῶν δ' ὠμοθέτησαν
Καὶ τὰ μὲν ἄρ' σχίστησιν ἀφύλλοισιν κατέκαιον· 425

Σπλάγχνα δ' ἄρ' ἀμπεύραντες, ὑπείρεχον Ἠφαίστοιο.
Αὐτὰρ, ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχνα πάσαντο,
Μίστυλλον τ' ἄρα τᾶλλα, καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,

ὦπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
Αὐτὰρ, ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα, 430
Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης.

Αὐτὰρ, ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
Τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,
Μηκέτι νῦν δῆθ' αὖθι λεγώμεθα, μηδέ τι δηρὸν 435

the "battle" itself; βο-ηθεῖν and χραι-σμεῖν, "to be of use," "to render assistance in battle."

412. On these epithets see a former note, and Müller, *Lit. Gr.* p. 15.

414. From πρὸς is formed πέρα, πέρην, πρηῶν, "a headland," πρη-νῆς, pronus, &c.

415. Dunbar, for the metre, would subscribe the τ thus, δῆοιο.

416. Χιτῶν is, when used of soldiers, a "cuirass," "coat of mail."

418. Ὀδᾶξ, mordicus. As νιζῶ is related to νίπτω, so λάζω to ΛΑΒ-, λαμβάνω.

419—454. 435. "No longer

now, I pray you, let us be here wasting time with words, nor let us long defer the work, which, even now (δῆ), the deity places in our hands [ἐγγυαλίζω, th. ἐν and γύαλον, 'the palm of the hand']."

439. "Let us thus in a body."
420. Δέκτο.—By *syncope* for δέχετο, ἐδέχετο, 2 aor. Ἀμέγαρτος, "not to be envied, wretched." Th. α and μεγαίρω, "to envy," not, like ἀφθονος, "abundant," as was usually supposed. Buttman. *Lex.*

435. Buttman corrects this line by a reading ingeniously deduced from Callistratus and Zenodotus,

Αμβαλλώμεθα ἔργον, δὲ δὴ θεὸς ἐγγυαλίζει.
 Ἄλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 Λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
 Ἡμεῖς δ' ἄθροοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 Ἴομεν, ὅφρα κε θάσσοι ἐγείρομεν ὄξυν Ἀρηα. 440
 Ὡς ἔφατ'· οὐδ' ἀπίθσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 Αὐτίκα κηρύκεσσι λιγυφθόγοισι κέλευσε,
 Κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς.
 Οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 Οἱ δ' ἄμφ' Ἀτρείωνα Διοτρεφέες βασιλῆες 445
 Θῦνον κρίνοντας· μετὰ δὲ, γλαυκῶπις Ἀθήνη,
 Αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήρων, ἀθανάτην τε·
 Τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,
 Πάντες εὐπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος.
 Σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν, 450
 Ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὥρσεν ἑκάστω
 Καρδίῃ, ἄλληκτον πολεμίζειν ἥδὲ μάχεσθαι.
 Τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ', ἥδ' ἐνέσθαι
 Ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.
 Ἦύτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην, 455

sc. *μηκέτι δὴ νῦν ταῦτα λεγώμεθα*.
 This he regards as a *customary formula* for breaking off conversation, and that Nestor, when he rose from the table, at which naturally there had been some conversation, though not mentioned, broke it off with these words; the acc. can be omitted after λέγω, only when capable of being inferred from the preceding part of the context. The acc. ταῦτα, therefore, refers to the conversations, which are to be presumed to have preceded.

438. Ἀγειρόντων.—This is certainly a more original form than the ordinary ἀγειρέωσαν, as the analogy of τύπτουσι, the original form for τύπτουσι, would prove; also the Latin imperat. is in accordance, ex. gr. *docento*. They are really fixed cases of the parti-

ciple, as the infin. has been already above shown to be.

439. Ἀθρόος, "collected in crowds;" ἄθροος, "noiseless."

448. "Float, wave in air, are suspended." Ἡερέθω = ἀερέθω. Th. *ἀερίω*.

449. Ἑκατόμβοιοι, "worth a hundred oxen."

450. Παιφάσσουσα, "rushing violently." Th. ΦΑ-, φαίνω reduplicated. So, ποιπνύω, reduplication of πνέω or πνύω.

455. "As a destructive fire blazes through a vast wood on the mountain-heights, and the gleam is to be seen from afar, thus the sheen from the divinely-blazing (Buttm. *Lex.*) brass of advancing heroes, all-resplendent, through ether, was reaching heaven: and of them—, as of the feathery tribes the many hosts, whether of geese,

Οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αἰγῇ·

*Ως τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ

Αἶγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκε.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,

Χηνῶν, ἢ γεράνων, ἢ κύκνων δουλιχοδείρων, 460

*Ἀσίῳ ἐν λειμῶνι, Καῦστρίῳ ἀμφὶ ῥέεθρα,

*Ἐνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,

Κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμῶν·

*Ως τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων

*Ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθὼν 465

Σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.

or cranes, or long-necked swans, in the Asian mead, along Caÿster's streams, now hither, now thither, wing their flight, disporting with their pinions, while with a din successively they alight (*προκαθίζω*), and therewith also the mead resounds; thus of them, I say, [resumption from 459.]—the many hosts from their ships and tents were streaming onward into Scamander's plain."

469. "As the many swarms of congregated flies [*anacoluthon*, as there is no verb, and *τόσσοι*, in l. 472, succeeds, as if *ὅσα ἔθνεα* had preceded], which, in the pastoral stall, wander to and fro [*ἡλάσκω*, an epic form of *άλάομαι*, "to wander"], in the vernal season, and when the milk moistens the pails; so many did the Achæans take their stand on the plain, eager to spread destruction." 480. "As also the bull is ever wont to be [*ἔπλετο*, imperf.] by far the pre-eminent animal over all the cattle of the herd; for he shines conspicuous amid the assembled kine; even so did Zeus, &c."

455. *Ἀτθῆλος*, "making invisible;" Th. *α* and *ιδεῖν* hence, "exterminating, destructive." **Ἀσπετον*, "unspeakable, unspeakably great." Th. *α* and *εἰπεῖν*.

459. Such descriptions as this,

evidently those of an eye-witness, remarks Coleridge, disprove Dr. Thiersch's hypothesis, "that the Peloponnese was the native country of both *Iliad* and *Odyssey*; that the bards and their songs wandered, with the Ionians, first to Attica and thence to Asia, and that, after the troubles of the Doric invasion subsided, they returned as strangers to European Greece."

460. *Χήν*, "the gaping bird" (*κεχγνῶς*, Athen. P. 519. A.): as *λέων*, "the seizing animal (*λάω*);" *βοῦς*, "the bellower (*βοάω*)." *Donaldson*. Akin to *anser*; Sanskrit, *hansa*. So *πῶς* is akin to *pecus*; Sanskr. *pasu*: *θεός*, *Divus*, Sanskr. *Deva*, "bright," "divine."

461. *Ἀσία*, the continent; *ἄσιος*, "slimy;" but here, *Ἄσιος*. Others would read *Ἀσίω*, a poet. gen. for *Ἀσίαο*, "the hero *Asias*," mentioned by Herodotus, from whom, the Lydians said, Asia was called.

465. *Προχέοντο Σκαμάνδριον*.—The *Σκ*, here, do not lengthen the final vowel of *προχέοντο*, since it is *in thesis*; comp. l. 467. Wolf (I believe) proposed to read *Καμάνδριος*, and *Δάκυνθος* for *Ζάκυνθος*.

466. *Κονάβιζε*.—Th. *κόναβος*, an expansion of *κόμπος*. Th.

Ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
Μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἦύτε μνιάων ἀδινάων ἔθνεα πολλὰ,
Αἴτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470
Ὡρῇ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
Τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
Ἐν πεδίῳ Ἰσταντο, διαρῥαῖσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες
Ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν 475
Ὡς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
Ῥσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
Ὀμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῳ,
Ἀρεῖ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

Ἦύτε βοῦς ἀγέληφι μέγ' ἑξοχος ἐπλετο πάντων
Ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησι· 481
Τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
Ἐκπρεπέ' ἐν πολλοῖσι καὶ ἑξοχον ἡρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι·
Ῥμεῖς γὰρ θεαὶ ἐστέ, πάρεστέ τε, ἴστε τε πάντα, 485
Ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἰδμεν·

κόπτω, pronounced with a nasal sound; so, ἔπω, ἔμπω, ὁμφή. Buttman's *Lex.* pp. 131—135.

473. Διαρῥαῖσαι.—Th. ραίω, akin to ῥάγω, ῥήγνυμι, as ἀγρὰ to αἰρέω. Lat. *frio, friare.*

474. Comp. S. Matthew 25. 32, "He shall separate them one from another, as a shepherd divideth his sheep from the goats."

475. Νόμος, "law," occurs first in Hesiod, as Homer's word for "laws" is θέμιστες· νομὸς, "a pasture."

479. Ζώνην, "in girdle, in waist."

486. Mitford thus infers the date of the Trojan war to be about B.C. 907, and Homer's date about B.C. 850. This line shows he lived a generation at least after Troy's destruction; on the other hand, it could not be much later, as, otherwise, he would not think it neces-

sary to state κλέος οἶον ἀκούομεν· besides, in the *Odyssey*, he states that such subjects are to be preferred as themes for song, which, by their nearness of occurrence, excite the interest of the hearer. Moreover, it is likely he would have taken some notice of the return of the Heraclids, which overturned the dynasties of *Achaean* heroes. Heyne, who advocates the common dates, sc. of the Arundel Marbles (Troy's fall B.C. 1184, and Homer B.C. 907), answers that it would be unnatural he should speak of that event which overturned those heroes whose praises he was singing; Herodotus, who wrote B.C. 444, conjectures that Homer lived 400 years before himself, which will accord with Mitford's date; it is also said that the poet mentions the grandchildren of Æneas as reigning in

Οἵτινες ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν.
 Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω,
 Οὐδ' εἰ μοι δέκα μὲν γλώσσαι, δέκα δὲ στόματ' εἶεν,
 Φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνέει· 490
 Εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 Θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.

Troy, in Neptune's prophecy, Π. xx. 307:

Νῦν δὲ δὴ Αλκείαιο βίη Τρῶεσσιν
 ἀνάξει,
 Καὶ παῖδες παίδων, τοί κεν μετό-
 πισθε γίνωνται.

Which lines Virgil, very conveniently for his story of Æneas' colonization of Italy, translates, "*Hic domus Æneæ cunctis* (perhaps reading πάντεσσιν for Τρῶεσσιν) *dominabitur oris.*"

Mitford remarks that there are two grand desiderata of chronology: I. to know what principal persons were "contemporary with Coræbus" (from whose date, sc. B.C. 776, the Olympiads are counted); II. to trace the generations from his age upwards to the return of the Heraclids.

488. The Catalogue reckons upwards of 100,000 soldiers; at Marathon there were only 10,000. At Artemisium there were only 271 ships, and at Salamis 378; in the Catalogue there are nearly 1,200. From these and other inconsistencies (for which see Coleridge's *Introd.* p. 169), Bryant argues against the siege of Asiatic Troy, and conjectures Homer to have been an Egyptian, of Greek extraction, living in Ithaca, and that he has transferred the locality of a war, which took place actually at the Egyptian Troy on the Nile, to the shores of the Ægean, and arrayed it in Grecian costume to flatter his countrymen. He derives the epithet, "Melesigenes," applied to

Homer, from Melas = the Nile, i.e. "one born on the banks of the Nile," &c. &c.

491. Since the Muses, in Homer and Hesiod, receive their name from the same Olympus on which all the superior deities are in these poets said to dwell, and since these gods, descending from the same mount, generally turned their first steps into the adjacent district of Pieria, the same from which all the poetry of the Greeks emanated, Müller hence infers that we are indebted to the Muse-inspired Pierians for the union of the Olympian gods. Müll. *Myth.* p. 159, and *Lit. of Gr.* Herodotus describes a period when the gods were nameless; implying that originally the *elements* were worshipped, answering to the Pelasgian period. The Pierian Thracians seem first to have invested the invisible gods with human forms, and also to have united in one family, under one supreme god, Jupiter, the local deities of the several tribes. Thenceforth began the Hellenic period, wherein Jupiter maintains, amidst the Olympian gods surrounding him as his family, the mild dignity of a patriarchal king. Thirlwall.

492. See note on Π. α'. 604. Müller, on account of the many discrepancies which occur between the Catalogue and Iliad, as also the omission of the Caucones and Leleges, and also the hero Asteropeus, in the enumeration of the

Ἄρχονς αὖ νηῶν ἐρέω, νῆας τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἥρχον,
 Ἀρκεστιάδς τε, Προβοήνωρ τε, Κλονίος τε· 495
 Οἱ θ' Ἑρῖην ἐνέμοντο, καὶ Αὐλῖδα πετρήσσαν,
 Σχοῖνόν τε, Σκῶλόν τε, πολύκημόν τ' Ἑτεωνόν,
 Θέσπειαν, Γραιάν τε καὶ εὐρύχορον Μυκαλησόν·

Trojans and their allies, conjectures the Catalogue to be an abridgment of a catalogue in the Cyprian poem (which was a mere introduction to the Iliad). See Müll. *Lit. Gr.* pp. 54—56. But see my Introductory Extracts. Grote argues that the Catalogue is not a fragment introduced by Pisistratus, for, I. A barren list of names, unconnected with other events, would have pleased neither poet nor hearer. II. It was in authority in Solon's time. Indeed, in the whole Iliad there is nothing which savours of Pisistratus—no hint of the changes wrought by two centuries in language, money, habits of writing, &c. Heeren remarks on the Trojan war, that, in two respects, it resembled the crusades of the middle ages; I. it was a *voluntary* expedition; II. it arose out of a *revolution of the social condition* of Greece.

493. Προπάσας, "all in succession," one after the other going before (πρὸ): so προκαθιζόντων, line 463, note.

494. Here, at the very outset, there is the anachronism of representing the Boeotians in Boeotia at the time of the Trojan war, whereas we know from Thucydides that they lived *then* in Thesaly, from which they migrated only sixty years later. The Minyan Æolians were *then* occupying Boeotia; and it was the irruption of the Boeotians on them that produced the Æolian migration, about sixty years after the Trojan war.

Iliad ε'. 709, however, speaks of Boeotians in Boeotia. For this reason Thucydides assumes that an ἀποδασμός of Boeotians had, at this time, settled in Boeotia, which, however, is not sufficient for the Catalogue, since it speaks of the *whole* nation. I do not see why we are to suppose the Boeotians to have settled all at once in Boeotia, but rather think there was a series of successive migrations, finally completed sixty years after Troy's fall, a view which Thucydides' assumption confirms. Homer begins with the Boeotians, as occupying the centre of the fleet, from whom he might make an easy transition to the rest; others say, because the fleet sailed from Aulis, a Boeotian port. We are to remember, says Kennedy, that Greece was then inhabited in scattered villages and hamlets, their πόλεις being only large villages.

497. Πολύκημον, "with many highland woods." Th. κνημός, "a woody mountain-pass."

498. Εὐρύχορος, "with open spots for the choral dance." Th. χορός, not (as Donaldson represents) another form of χώρα, "a place," but means originally "a dance in a ring" (= κύκλος, στέφανος, says Hesych.), akin to κόραξ, κορώνη, Lat. cornu, corona, χορός. Liddell and Scott. Müller asserts "a place for dancing" to be the original sense of χορός, and adduces the expressions λειανεῖν χορόν, "to level a place for dancing;" χορόνδε ἔρχεσθαι, "to

Οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο, καὶ Εἰλέσιον, καὶ Ἑρυνθράς,
 Οἳ τ' Ἐλεῶν' εἶχον, ἦδ' Ὑλην, καὶ Πετεῶνα, 500
 Ὠκαλέην, Μεδεῶνά τ', ἐδ' κτίμενον πτολίεθρον,
 Κώπας, Εὐτρησὶν τε, πολυτρήρωνά τε Θίσβην.
 Οἳ τε Κορώνειαν, καὶ ποιήενθ' Ἀλίартον,
 Οἳ τε Πλάταιαν ἔχον, ἦδ' οἳ Γλίσαντ' ἐνέμοντο,
 Οἳ θ' Ὑποθήβας εἶχον, ἐδ' κτίμενον πτολίεθρον, 505
 Ὀγχηστόν θ' ἱερὸν, Ποσιδῆϊον ἀγλαὸν ἄλσος·
 Οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν,
 Νίσαν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν·
 Τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστη
 Κούροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510
 Οἳ δ' Ἀσπληδόνα ναῖον, ἰδ' Ὀρχομενὸν Μινύειον,
 Τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρης,

go to the chorus;” and cities are called *εὐρύχοροι*, which had “spacious squares for dancing;” it was here, adds Donaldson, the military people of ancient Hellas met to honour their gods with songs and dances of a military character. The passage in the *Supplices* of Æschylus, where the king says to the *Chorus*: *λαῶν ἐν χώρῳ τάσσεσθε*, with the passages adduced by Müller, proves, I think, the original connexion of the *chorus* with the *place* where its dances were performed. The hymn was not sung by the chorus; but some musician sang or played the hymn, and the dancers of the chorus moved to the tune. That all this was intended for military exercise, is clear from the facts that the best dancers and fighters were called by the same name (*πρυλῆες*); that the back rows in each were called *ψιλῆες* and that the evolutions of the army and dance were called by the same name. The lyre was the accompaniment, and thus originated Greek lyric poetry.

499. Ἄρμα.—So called from the chariot of Amphiaræus, swallowed up by the earth.

503. The Pambœotic council was held at Coronea.

504. *Platæa*.—The field of battle with Persia, B.C. 479.

505. Ὑποθήβας.—Built by the Thebans who escaped from the destruction of Thebes by the Epigoni; hence Thebes itself is not mentioned.

506. Ἄλσος.—Th. *ἀλδω*, *ἀλδαίνω*, and so, “a fresh, green, place;” Döderlein derives it from *ἄλλομαι*, as *saltus* from *salio*, sc. an open glade in a forest where a beast can make a spring.

507. This Bœotian Arné, says Thirlwall, was undoubtedly called after the Thessalian Arné, whence the invading Thessalian Bœotians issued forth; this was probably one of their first settlements in Bœotia, while their Thessalian native land was still fresh in their minds.

508. Ἐσχατος.—Th. *ἐξ*, as *ἐξωτατος*, Butt. m.; or *ἐχομαι*, *ἐσχύμην*, “to be hard by, at the boundary.”

511. Minyeian Orchomenus, called so from the Minyan Æolians, who were then occupying Bœotia: this appears to me to

Οὗς τέκεν Ἀστυόχη, δόμῳ Ἀκτορος Ἀζειδαο,
 Παρθένος αἰδοίη, ὑπερώϊον εἰσαναβάσα,
 Ἄρῃ κρατερῶ· ὁ δέ οἱ παρελέξατο λάθρῃ· 516
 Τῶν δὲ τριήκοντα γλαφυραὶ νέες ἔστιχόωντο.
 Αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
 Τίτες Ἰφίτου μεγαθύμου Ναυβολίδαο·
 Οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσσαν,
 Κρίσαν τε ζαθέην, καὶ Δαυλίδα, καὶ Πανοπῆα, 520
 Οἷ τ' Ἀνεμῶρειαν, καὶ Ὑάμπολιν ἀμφενέμοντο,
 Οἷ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 Οἷ τε Λίλαιαν ἔχον, πηγῆς ἐπὶ Κηφισοῖο·
 Τοῖς δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.
 Οἱ μὲν Φωκίων στίχας ἴστασαν ἀμφιέποντες, 525

confirm my conjecture in note on l. 494. The epithet "Minyan" is prefixed to distinguish this Orchomenus from the Arcadian one. Thirlwall considers the Minyans and Æolians to be the same people; Minyas, moreover, is, in the myth, son of Sisyphus, the son of Æolus. It may be considered an historical fact, says Thirlwall, that the kings of Orchomenus reigned over a great part of Boeotia and even Thebes itself. Hence arose the great wealth of Orchomenus, which Homer celebrates elsewhere.

519. Πυθῶν.—Said to be derived from *πύθεσθαι*, "to inquire," or *πύθειν*, "to rot," as here the serpent Πύθων rotted. It is usually declined Πυθῶ, Πυθοῦς. Homer does not appear to know of the celebrity of Pythian Delphi as an oracle; though it was said Agamemnon consulted it, before setting out to the Trojan war.

520. Κρίσα seems to signify nothing else than a Cretan city, Κρήσια πόλις. It was also called Cirrha, and was situated on the Cirræan Bay. It possessed one of the chief temples of Apollo: hence here "the sacred Crisa" is

mentioned together with the rocky Pytho. A Cretan colony settled at Delphi, the object of the Cretans who dwell on the verge of the Grecian territory being to gain for themselves the credit of a reciprocal influence upon the early settlements of their own race and religion. Müller, *Dor.* II. 1. 7.

521. Ἀνεμῶρεία.—Th. ἀνεμῶς, from its lofty position. Hyampolis, sc. the city of the Hyantes.

525. "They then (Schedius and Epistrophus), marshalling, were engaged in arranging the ranks of the Phocians." Ἰστασαν.—The imperf. 3. plur.; not, as Kennedy would have it, for ἴστασαν, which would be a syncopated pluperf. 3. plur., and would therefore be *intransitive*: for the pres., imperf., 1. fut., and 1. aor., active, and 1. aor. middle, have a transitive, while the other tenses (and of course therefore the pluperf. act.) have an intransitive sense, excepting the pres., imperf., and 1. fut., mid., which have both a transit. and intrans. signification. Buttmann would read ἴστησαν, shortened for ἴστησαν, the 1. aor., which is transitive.

Βοιωτῶν δ' ἐμπλην ἐπ' ἀριστερὰ θωρήσσουντο.

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
Μείων, οὔτι τόσος γε, ὅσος Τελαμώνιος Αἴας,
'Αλλὰ πολὺ μείων· ὀλίγος μὲν ἦεν, λινοθώρηξ,
'Εγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·
Οἱ Κῦνόν τ' ἐνέμοντ', Ὀπόεντά τε, Καλλιαρόν τε,
Βῆσσαν τε, Σκάρφην τε καὶ Αὐγείας ἐρατεινὰς,
Γάρφην τε, Θρόνιον τε, Βοαγρίου ἀμφὶ ῥέεθρα.
Τῷ δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο
Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοίης.

580

585

526. "And they were marshalled near the Boeotians, toward the left."

527. Homer did not know of the division of the Locrians into Epiclemidii, Opuntii, and Ozolæ.

530. This line Müller adduces also against the genuineness of the Catalogue, as being one which even the ancients (Aristarchus) doubted in consequence of the mention of the Panhellenes, whom (contrary to Homer's invariable usage) the Locrian Ajax surpasses in the use of the spear. Hence this verse was properly condemned by the Alexandrine critics. The application of the name Hellenes to the whole nation was subsequent to Homer's time. In the *Iliad* it is only the name of a small tribe near Phthia. Müll. *Dor.* App. II. *Κέκασται* comes properly from a present form *κάζω*, for which *καίνυμαι* is in use; with it is connected *Κάδμος*, the god of the Pelasgians of Boeotia, and *Κάδμιλος*, one of the Cabiri of Samothrace. As the Hellenes are the inhabitants of Hellas or Thessaly, so the Achæans, according to Thirlwall, are the ancient Pelasgian inhabitants of Phthia.

535. This line is evidently the composition of one looking from the Asiatic side of the Hellespont. Wood, Heyne, &c. But the poet

is describing the forces, as they were in Asiatic Troy. May he not then thus describe the Locrians, without necessarily being himself in Asia? Buttmann well shows the futility of Wood's argument (*Lexil.* pp. 467-8); *πέρην*, he says, here means *opposite*. The poet leads us from the Boeotians through the Phocians to the Locrians, and from them to the island of Eubœa; and as long as the idea of a place separated by water was joined with *πέραν*, there was no ambiguity; if the genitive denoted such a separating object, *πέραν* meant *on the other side*; if it marked a point (or a country) on such an object, it then meant *opposite*; which latter sense was afterwards expressed by *ἀντιπέραν*, &c. Strabo infers from this line that Homer knew the other Locrians; and, consequently, he looked upon the expression *πέρην Εὐβοίης* as an antithesis added by the poet to mark the locality more accurately; for which purpose a point of view must be taken, not in Asia, but on the spot. *Πέρα* is the Lat. *ultra*; *πέραν*, *trans*. *Πέραν* means, says Hermann, *beyond in a place*, without reference to motion, and is not used metaphorically: *πέρα* means *beyond*, with a sense of motion, and is used figuratively in the sense of *beyond*.

Οἱ δ' Εὐβοίαν ἔχον μένεα πνέοντες Ἀβαντες,
 Χαλκίδα τ', Εἰρέτριάν τε, πολυστάφυλόν θ' Ἰστίαίαν,
 Κήριωθόν τ' ἔφαλον, Δίου τ' αἰπὺν ποτλίεθρον,
 Οἱ τε Κάρυστον ἔχον, ἥδ' οἱ Στύρα ναιετάασκον
 Τῶν δ' αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἀρηος, 540
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
 Τῷ δ' ἄμ' Ἀβαντες ἔποντο θοοὶ, ὅπιθεν κομόωντες,
 Αἰχμηταί, μεμαῶτες ὀρεκτῆσι μελήσιν
 Θώρηκας ῥήξειν δητῶν ἀμφὶ στήθεσσι·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545
 Οἱ δ' ἄρ' Ἀθήνας εἶχον, ἐδ κτίμενον ποτλίεθρον,
 Δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 Θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζειδωρος Ἀρουρα,
 Καδ δ' ἐν Ἀθήνησ' εἶσεν ἐφ' ἐνὶ πίνονι νηφῶ,

measure. They are the accusative and dative of an old substantive, ἡ πέρα = πέρας, "end," "boundary." But see Buttmann's *Lex.* p. 466.

537. The first syllable of Ἰστίαίαν, is here shortened as Αἰγυπτίας, in Il. i. 382. Read it Ἰστίαίαν. Others would make it as a trisyllable, rendering the line spondaic. Barnes would prefer Ἰττίαίαν. The σ is probably slurred over, as in *ἔστ, ἰσθῆς, &c.*, in Terence.

540. Ὀζος. — So Hor. *Carm. crescit occulto velut arbor ævo fama Marcelli*; and "He shall be like a tree planted by the rivers of waters." *Psalms.*

544. Scan δητῶν as a dissyllable for the metre. The line is wholly made up of spondees, expressing by the slow movement the difficulty of breaking the foes' corslets.

546. Müller thinks that the legend of a relationship between the Saitans and Athenians arose from the fact of Ionic mercenaries having surrounded the throne of the king at Sais, especially under Apries, in the 50th Olympiad;

hence the Egyptian Neith was compared with Athena. He arrives at the conclusion, that Cecrops' derivation from Sais is not a myth, but an historical sophism. Müll. *Myth.* p. 116. "Athena is identified with the soil and people of Athens even in the *Iliad*. Erechtheus the Athenian is born of the earth, but Athena brings him up." Grote. Attica is derived from *Acté*, "a shore," being a maritime tract, not rich soil, but famed for its pure air, fragrant shrubs, and fine fruits.

547. The accession of the Ionic Theseus and Ægeus after Erechtheus (whose name is strictly "the render"), who is represented as the last of his line, is regarded by Hermann as symbolizing the expulsion of a priestly dynasty by kings of the warrior-caste. Erechtheus was worshipped as Poseidon, in the sacred enclosure of Athene Polias, by the Eteobutadæ.

548. Τέκε δὲ ζειδωρος Ἀρουρα. — The Athenians accordingly wore a grasshopper of gold, to testify their autochthony. Similarly the Arcadians boasted of being older

Ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἰλάονται 550
 Κούροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·
 Τῶν αὐθ' ἡγεμόνεν' υἱὸς Πετewo, Μενεσεύης.
 Τῷδ' οὐπω τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ,
 Κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·
 Νέστωρ οἷος ἔριζεν, ὃ γὰρ προγενέστερος ἦεν· 555
 Τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.
 Αἴας δ' ἐκ Σαλαμῖνος ἄγε δυοκαίδεκα νῆας,
 Στήσεν δ' ἄγων, ἔν' Ἀθηναίων ἴσταντο φάλαγγες.
 Οἱ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
 Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560
 Τροίζην, Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδουρον,
 Οἱ τ' ἔχον Αἴγινα, Μάσητά τε, κούροι Ἀχαιῶν·
 Τῶν δ' αὐθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,
 Καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός,

than the moon (προσέληνοι). The agency of an intelligent Creator being once excluded, every valley might be supposed to have its first man.

550. The first syllable of ἰλάσ-κομαι is usually long: Heyne would read ἰλῶνται, to be pronounced as if ἰλῶνται. Comp. however, α'. 100. 147. This passage is quoted by Magee (*Atonem.*) in proof of the idea of propitiation existing among the heathen from the earliest times. So the Latin words *litare, placare, placula*, &c.

552. Πετewος, -οῦ, -οῖο, -ῶο, *Aristarchus*; Πετewός, -ῶο, *Herodian*. Menestheus is said to have dethroned Theseus by the aid of the Tyndaridæ.

557—8. These two lines were, it is said, quoted by the Athenians and Solon, in their dispute with Ægina as to the possession of Salamis. Müller draws an argument against the Catalogue from the fact that even the ancients doubted the genuineness of these lines, in consequence of the mani-

fest association of the ships of Ajax with those of Athens, which seems to be solely for the interest of the Athenian houses (the Eurysacids and Philaids), which deduced their origin from Ajax. The Megarians read, Αἴας δ' ἐκ Σαλαμῖνος ἄγε νῆας ἐκ τε Πολίχνης, ἐκ τ' Αἰγιουρόσης, Νισαίης τε, Τριπόδων τε.

559. Τειχιόεσσαν.—So called on account of the walls of the Cyclopes. See Donalds. *Varro*. p. 12, in which he shows the connexion of Tiryns with τύρρις or τύρρις, Lat. *turris*; and explains the Τυρρῆνοί to mean "tower-builders" [viz. Pelasgians]; and so *Tarquini*, *Tarchon* (the Eponymus of the Tyrsenians). Homer distinguishes the Peloponnese from the rest of Greece by the name of "Achæan Argos." Pelops was attended into the Peloponnese by Achæans from Thessaly, whom he established in Laconia.

560. "Being situated [*ἐχούσας*, "having themselves" = being] at a deep bay:" hence Ἠϊόνας in the next line. Th. ἡῖων, "a shore."

Τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς 565
Μηκιστέως υἱὸς Ταλαϊονίδαο ἀνακτος.

Συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
Τοῖσι δ' ἄμ' ὀγδῶκοντα μέλαινα νῆες ἔποντο.

Οἳ δὲ Μυκῆνας εἶχον, ἐν κτίμενον πτολίεθρον,
'Αφνειὸν τε Κόρινθον ἐν κτίμενας τε Κλεωνᾶς, 570

'Ορνειάς τ' ἐνέμοντο, 'Αραιθυρέην τ' ἔρατεινῇν,
Καὶ Σικυῶν', ὅθ' ἄρ' Ἄδρηστος πρῶτ' ἐμβασίλευεν,
Οἳ θ' Ὑπερρησίην τε καὶ αἰπεινῇν Γονόεσσαν,

Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο,
Αἰγιάλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρεΐαν·

Τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων, 576
'Ατρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι

565. Φῶς, "a man;" but φῶς, "light," contr. of φάος.

566. Ταλαϊονίδης.—Formed irregularly, *metri gratiā*, for Ταλαΐδης, "son of Talaus."

570. *Corinth* is so called here, not by its name *Ephyra* which it bore during the Trojan war, but by the name which it received after its capture by the Dorians. See II. B. VI. 152. "The Æolian dynasty at Corinth is represented by the wily *Sisyphus*: this, his legendary character, may not be unconnected with the causes which procured the epithet 'wealthy' for his city before Homer's time." Thirlwall.

572. A sedition having been made by the Oïclidæ, at the instigation of Amphiaræus, Adrastus fled from Argos to Sicyon, where he succeeded his maternal grandfather Polybus in the sceptre; afterwards, he regained his authority at Argos.

572. Sicyon, the oldest town in Greece; according to Usher, founded 2089 B.C. and 269 years after the Flood.

574. The Achæan council was held at Ægium.

576. Ægialea.—The then-name

of Achæa, at that time occupied by the Ægialean Ionians, who, on the return of the Heraclids (as it is improperly called, since it was a mere fiction invented by the Dorians, to give a pretext for their invasion, the only ground for which was, that they had a demi-god Hercules, somewhat resembling the Achæan Hercules. Müll. *Dor.*), had to recede to Athens from before the Achæans, who had been driven by the Dorians from all the other parts of the Peloponnese: hence arose the necessity for the Ionian migration under Neleus, B.C. 1015. *Heyne*. B.C. 794. *Newton*. The Ionians, who still remained in the Peloponnese, were called Ægialean. Th. αἶγες, "waves," and ἄλς or, ἄγνυμι — or αἰσσω — and ἄλς.

576. Another proof against the Catalogue. Agamemnon, in the *Iliad*, governs from Mycenæ the whole of Argos (that is, the neighbouring part of the Peloponnese), and many islands; in the Catalogue he governs no islands whatever; but, on the other hand, his kingdom comprises Ægialea, which did not become Achæan till after

Καὶ Ὀρύον, Ἀλφειοῖο πόρον, καὶ ἔκτιτον Αἴπυ,
 Καὶ Κυπαρισσήεντα, καὶ Ἀμφιγένειαν ἔναιον,
 Καὶ Πτελεὸν, καὶ Ἔλος, καὶ Δώριον· ἔνθα τε Μοῦσαι
 Ἀντόμεναι Θάμυριν τὸν Ὀρήϊκα παῦσαν ἀοιδῆς, 595
 Οἰχαλήθην ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
 Στεῦτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταὶ
 Μοῦσαι ἀεῖδοιεν, κούραι Διὸς αἰγιόχοιο·
 Αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
 Θεσπεσίην ἀφέλοντο, καὶ ἐκέλευον κιθαριστύν. 600

changes in the dynasties of the Peloponnese, which subsequently took place.

592. "The ford of the Alpheus." Αἴπυ, the city; but αἰπύ, a neuter adjective, "lofty."

595. Παρ', "from the house of." The tradition that the first civilization of Greece was due to the Thracians (e. g. Muséeus, Orpheus, Eumolpus), must have been handed down from a very early period; since, in later times, they were contemned as a barbarian race. It is, however, not to Thrace, but rather to Pieria, the tradition has reference, the district to the south of Emathia or Macedon, and to the east of Olympus; it was from this country the Muses (Pierides) derived their name; here also was Leibethra. Their poetry contained the first gems of the epic or heroic style, and this Thamyris was evidently one of these poets. The only possible way, in fact, to account for the uniformity of the epic style, and the fixed epithets of gods, &c. (having no reference often to the circumstances of the persons described), is, by supposing a tradition handed down from generation to generation, in families of minstrels of an hereditary poetical school. All the Homeric allusions, however, show that these songs, intended merely to enliven the prince's banquet, were con-

fined to a *single* event of small compass, and to but a *single* adventure: Homer first marks a new epoch, when the poet selected a subject capable of awakening interest, satisfying the mind, complete in itself, with unity of action, and where personages could be represented with individuality of character, without obscuring the chief hero and the main action. Müll. *Lit.* We should be careful to distinguish the epic hexameter from the hexam. of the Nomes and Pæan. These latter were introduced in the worship of Apollo, and were performed by choruses, in the Doric dialect, and from them originated choral lyric poetry, and not from the epic. Müll. *Dor.* Hermann thinks that the choral hexameter is distinguished from the epic, by the former being scanned by dipodies.

597. Στεῦτο, &c., "for, boasting, he professed that he would obtain the victory, even though the muses themselves should be his competitors in song, &c." Th. στῶ, στῆψω, στεύω, "to stand in a place as if to do something, to intimate by gestures a feeling of the mind;" Lat. *gestio*.

599. Πηρὸν, "blind." 600. Ἐκλ. κιθαρ., "they made him forget his minstrelsy." Homer himself was represented as blind. The memory of the blind is notoriously acute, a

Των αὐθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
 Τῷ δ' ἐνεθήκοντα γλαφυραὶ νῆες ἐστιχόωντο.

Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπὴν,
 Αἰπύτιον παρὰ τύμβον, ἧ' ἀνέρες ἀγχιμαχηταί·
 Οἱ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605
 Ῥίπην τε, Στρατίην τε καὶ ἡνεμόεσσιν Ἐνίσπην,
 Καὶ Τεγέην εἶχον, καὶ Μαντινέην ἑρατεινὴν,
 Στύμφηλόν τ' εἶχον, καὶ Παρῤῥασίην ἐνέμοντο·
 Τῶν ἦρχ' Ἀγκαῖοιο πᾶις, κρείων Ἀγαπήνωρ,
 Ἐξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη 610
 Ἀρκάδες ἄνδρες ἔβαινον ἐπιστάμενοι πολεμίζειν·
 Αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 Νῆας ἐὺσσέλμους, περάαν ἐπὶ οἶνοπα πόντον,
 Ἀτρεΐδης· ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμῆλει.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔβαινον, 615
 Ὅσσον ἔφ' Ὑρμῖν καὶ Μύρσινος ἐσχατώσα,
 Πέτρην τ' Ὠλενίη, καὶ Ἀλείσιον ἐντὸς ἔεργει·
 Τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ
 Νῆες ἔποντο θαλῆ, πολέες δ' ἔμβαινον Ἐπειοί.
 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθη, 620
 Ὑψς, ὃ μὲν Κτεάτου, ὃ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
 Τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·
 Τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 Υἱὸς Ἀγασθένεος Αὐγηϊάδαο ἀνακτος.

Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων 625
 Νήσων, αἱ ναίουσι πέρην ἁλὸς, Ἥλιδος ἄντα·
 Τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,

circumstance which would especially adapt them for the office of αἰδοί and ῥαψωδοί.

615. "They who inhabited the noble Elis, as far as [Ὅσσον ἔφ', anastrophe; as the preposition follows its case, though naturally oxyton, it throws back its accent] Hyrmine, &c., include within them."

621. Ἀκτορίωνος refers to both Cteatus and Eurytus, for both were sons of Actor. Heyne would read Ἀκτορίωνων.

626. This line also is twisted by Wood into a proof of Homer's Ionic origin; but πέρην ἁλὸς simply implies the notion of water lying between, sc. between Elis and the Echinades, q. d. "which are situated beyond the sea that lies opposite to Elis."

627. Meges, son of Phyleus, is in the Catalogue, king of Dulichium, but in the Iliad (xiii. 692. xv. 519), king of the Epeans, dwelling in Elis. The Catalogue follows the tradition of later times, viz. that

- Φυλειῆδης, ὃν τίκτε Διὶ φίλος ἵππότης Φυλεὺς,
 "Ὅς ποτε Δουλίχιόνδ' ἀπενάσσαστο, πατρὶ χολωθείς.
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630
 Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
 Οἷ ρ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 Καὶ Κροκύλει' ἐνέμοντο, καὶ Αἰγίλιπα τρηχεῖαν,
 Οἷ τε Ζάκυνθον ἔχον, ἥδ' οἱ Σάμον ἀμφενέμοντο,
 Οἷ τ' Ἑπειρον ἔχον, ἥδ' ἀντιπέραι' ἐνέμοντο. 635
 Τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·
 Τῷ δ' ἅμα νῆες ἔποντο δυώδεκα μιλτοπάρηοι.
 Αἰτωλῶν δ' ἠγείτο Θόας, Ἀνδραίμονος υἱός,
 Οἱ Πλευρῶν' ἐνέμοντο, καὶ Ὠλεον, ἥδ' Πυλῆην,
 Χαλκίδα τ' ἀγχιάλον, Καλυδῶνά τε πετρήεσσαν. 640
 Οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος νιέες ἦσαν,
 Οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος.
 Τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσι·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν, 645
 Οἱ Κνωσσόν τ' εἶχον, Γόρτυν τε τειχιόεσσαν,
 Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
 Φαιστόν τε, Ῥύτιόν τε, πόλεις εὖ ναιεταώσας,
 "Ἄλλοι θ', οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
 Τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευε, 650
 Μηριόνης τ' ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ·

Phyleus, father of Meges, quarrelled with his father Augeas, and left his home on that account. Müll. *Lit.* 54.

629. "Moved his habitation to (ἀπενάσσαστο)."

631. Ὀδυσσεὺς, Ulysses; as mediator, μελετάω.

633. Αἰγίλιψ, "a steep rock." Th. αἰξ and λείπω or rather λίπας, akin to λόφος, lapis. Donaldson.

635. Ἑπειρον.—Either "Epirus" (Acarnania and Leucadia) or "the mainland." Ἑπειρος is ἡ διαπέραν χώρα; η being substituted for δια, as in ἡμερος, originally διάμερος, a country divided by a road. Donalds. *Varron*. Ἀντιπί-

ραι', "the tracts opposite the islands." Arnold connects the name of the Athenian port, Peiræus, with πέραν, &c.

637. Μιλτοπάρηοι, "with both prows and sterns painted red."

643. Τῷ (= τούτῳ, sc. to Thoas) ἐπετέταλτο ἀνάσσειν (κατὰ) πάντα, &c., "to him had been committed the supreme command over the Ætolians."

647. Ἀργινόεντα, sc. lying on chalky hills; as, in Horace, *Rhodos clara*. So *Alba Longa*.

649. In the *Odyssey* Crete's cities are ninety: a proof for the χωρίζοντες.

651. Either scan: ἀτά | λᾶντῶς
 5*

Τοῖσι δ' ἄμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλεΐδης, ἧς τε μέγας τε,

Ἐκ Ῥόδου ἐννέα νῆας ἄγε Ῥοδίων ἀγερῶχων

Οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655

Λίνδον, Ἰήλυσσόν τε καὶ ἀργινόεντα Κάμειρον·

Τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,

Ὅν τέκεν Ἀστυόχεια βίη Ἡρακληΐη,

Τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἀπὸ Σελλήεντος,

Πέρσας ἄσπεα πολλὰ Διοτρεφέων αἰζηῶν 660

Τληπόλεμος δ', ἐπεὶ οὖν τράφη ἐν μεγάρῳ, ἐϋπήκτῳ,

Αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα

Ἦδη γηράσκοντα, Λικύμνιον, ὅζον Ἄρηος·

Αἰψα δὲ νῆας ἔπηξε, πολὺν δ' ὄγε λαὸν ἀγείρας

Βῆ φεύγων ἐπὶ πόντον· ἀπεΐλησαν γάρ οἱ ἄλλοι 665

Τίίees, νίωνοί τε, βίης Ἡρακληΐης.

Αὐτὰρ ὄγ' ἐς Ῥόδον ἴξεν ἁλώμενος, ἄλγεα πάσχων.

Τριχθὰ δὲ ᾤκηθεν καταφυλαδὸν, ἧδ' ἐφίληθεν

Ἐκ Διὸς, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.

Καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἔϊσας,

Ἐν | νᾶλῖ | ψ | νδρε | φόντῃ: or
Ἐννᾶλίψ is a quadrisyllable;
Ἐνύω is the sister-form. Lat.
Bellona.

654. Ἀγέρωχος.—Th. *a* and γε-
ράσχος. In Homer and Pindar, in
a good sense; in Archilochus, &c.,
in a bad sense. Buttm. *Lex*.

655. Διακοσμηθέντες, *imosis*.
Τρίχα, *trifariam*, "marshalled in
three divisions." The Dorians
were called *τριχάικες* from their
three tribes (Ἰλλαιοί, Δυμᾶνες,
Πάμφυλοι).

659. Ephyra is here a city of
Thesprotia; it was also an an-
cient name of Corinth.

661. "Tlepolemus, immediately
after (αὐτίκα ἔπει) he had grown
to maturity, slew the maternal
uncle of his father." Exile and
mulet were then the customary

penalties of homicide; the culprit
had also to make peace-offerings
(ἱλασμοί), by which the god's
wrath was first appeased, and pu-
rifications (καθαρμοί), by which
the mind was restored to purity.
Müll. *Dor*. But Grote observes
that these purifications are never
mentioned in any of the homicides
noticed in Homer.

664. ἔπηξε, constructed, built.
Latin, *pango*.

666. Βίης Ἡρακληΐης.—So,
Herculeus labor, Hor.; and "the
Angelic virtue," Milton; abstracts
for concretes.

667. Ἰξεν.—An epic aorist
from ἴκω = ἦκω.

668. "Divided into three bodies,
they dwelt by their tribes."

670. It was fabled that, at the
birth of Minerva, Jupiter showered
golden rain upon the Rhodians,

Νιρεὺς, Ἀγλαΐης θ' υἱὸς, Χαρόποιό τ' ἄνακτος,
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε
 Τῶν ἄλλων Δαναῶν, μετ' ἀμύμονα Πηλεΐωνα.
 Ἄλλ' ἀλαπαδνὸς ξην, παῦρος δέ οἱ εἶπετο λαός. 675
 Οἱ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε, Κάσον τε,
 Καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας,
 Τῶν αὖ Φειδιππὸς τε καὶ Ἀντιφός ἡγησάσθην,
 Θεσσαλοῦ νῆε δύνω Ἡρακλεῖδαο ἄνακτος.
 Τῶν δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680
 Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
 Οἷ τ' Ἄλουν, οἷ τ' Ἀλόπην, οἷ τε Τρηχίνα νέμοντο,
 Οἷ τ' εἶχον Φθίην, ἥδ' Ἑλλάδα καλλιγύναικα,

and that they were the first to sacrifice to that goddess.

672. Perhaps we should read *Χαρόπου τε Φάνακτος*.

677. Cos, the modern *Stanchio*, sc. εἰς τὴν Κῶν, as *Stamboul* (Constantinople), εἰς τὴν πόλιν.

681. "Now, again, as regards [sc. κατὰ] those, as many as, &c." *Πελασγικὸν Ἄργος*, to distinguish it from Ἀχαικὸν Ἄργος = the Peloponnese. It had two citadels, the one called Larissa, or the abode of the Lars, or prince; the other, τὸ ἄργος, i. e. the *arx*. The derivations given for *Πελασγός* are as follows: the older scholars, *Peleg*; "*πέλαγος enim, à verbo πέλᾳζεν dictum, ut ab Latinis Venilia, mare notat; à quò origine etiam πελασγοί, advenæ.*" Hermann. Wachsmuth and Müller, considering *πελαργός* its original form, give *πέλω ἄργος*, "to till the field," as they were an agricultural nation. Others, the Celtic *Pel*, "high," and *Laegi*, "a chain of mountains," as they originally came from about the Caucasus. Buttmann, however, clearly shows the last two syllables to be an ethnical designation akin to *Asc-anius*, *Osci*, *Asia*, &c. Donaldson also, in his *Varroniae*, conjectures the first syllable

in both it and *Pel-ops* to be related to *μέλ-ας* as *πέδα* to *μετά*: *πέλιος* and *πελιδνός*, which mean *livid*, rather than *black*, contain the same root; thus, as the *Αἰθί-οι* were the "burnt-faced people" (*quos India torret*, Tibullus), so the *Pelopes* were only dark in comparison with the Hellenes, and the *Πελ-ασγοί*, or "swarthy Asiatics," were so called in Greece as a distinction, while, in Asia, the first syllable of their name was not necessary, since all were there dark-complexioned. Thirlwall says: "The opinion of some of the ancients that this Argos was a part of the great Thessalian plain, one part of which bore the name *Pelagiotis* in the latest period of Greek history, is confirmed by Strabo's remark, that the word Argos meant 'a plain' in the dialect of Thessaly and Macedon." Kruse identifies the language with the Etruscan; Kreuser identifies the Phœnicians and Pelasgians; F. Thiersch brings them out of Asia. Thirlwall regards the Hellenes as but a branch of the Pelasgian family, containing its best and purest blood.

683. Ἑλλάς, here, is, in its original sense, a district of Thessaly.

Μυρμιδόνες δὲ καλεῦντο, καὶ Ἕλληνες, καὶ Ἀχαιοί·
 Τῶν αὖ πευτήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
 Ἄλλ' οἷγ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
 Οὐ γὰρ ἔην, ὅστις σφὶν ἐπὶ στίχας ἡγήσαιτο·
 Κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
 Κούρης χωόμενος Βρισηίδος ἠϋκόμοιο,
 Τὴν ἐκ Λυρνησοῦ ἐξείλετο πολλὰ μογήσας, 690
 Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης·
 Κὰδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
 Υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος·
 Τῆς ὅγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἐμελλεν.
 Οἳ δ' εἶχον Φυλάκην, καὶ Πύρασον ἀνθεμόεντα, 696
 Δήμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,
 Ἀγχιάλόν τ' Ἀντρῶν, ἥδ' Ἰπτελεὸν λεχεποίην·
 Τῶν αὖ Πρωτεσίλαος ἀρήϊος ἡγεμόνευε,
 Ζωὸς ἑὼν· τότε δ' ἦδε ἔχεν κατὰ γαῖα μέλαινα.
 Τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700
 Καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ,
 Νηὸς ἀποθρῶσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 Οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθειόν γε μὲν ἀρχόν,
 Ἀλλὰ σφέας κόσμησε Ποδάρκης, ὅζος Ἄρης,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705

There are Phthians also mentioned as subject to Protesilaus. Heyne considers the city Phthia, and its suburbs, to belong to Achilles, but that the Phthians were more widely extended. The Achæans were originally no other than the ancient Pelasgian inhabitants of Phthia. Near Dodona are placed the Helli or Selli; where also the Pelasgians are said to have had their seat.

692. Ἐγχεσιμῶρους, "wielding the spear." Th. ἔγχος and μῶρος, "furious;" or μῶρος (so ἰόμωρος), "whose portion is the spear," "practised in the spear."

696. Τέμενος. — Akin to the Latin *templum*. Δημήτηρ. — Th. Δᾶ, Dor. for γᾶ, and μήτηρ.

700. Ἀμφιδρυφῆς, "mangling both cheeks in grief." Th. ἀμφὶ and δρύπτω.

701. "A house but *half-complete*," sc. wanting its lord and master, a *widowed* house. — *Ernesti*; or, *half-perfect*, since the master died before he had begotten children. [Cf. Genesis 30, 3, where "to have children by her" is in the Hebr. original, *to be built* by her.] — *Apollon*; or the house itself *half-built*, as Protesilaus had but half-built his house, when he was summoned to the war. — *Heyne*. The Dardan man was Hector according to Quint. Smyrn.; or Euphorbus, or, perhaps, Æneas.

703. "Though (γὰρ μὲν) they regretted the loss of him as their leader."

- Αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
 Ὀπλότερος γενεῇ· ὁ δ' ἄρα πρότερος καὶ ἀρείων
 Ἦρως Πρωτεσίλαος ἀρήϊος· οὐδέ τι λαοὶ
 Δεῦονθ' ἡγεμόνος, πόθεον δὲ μὲν ἐσθλὸν ἔοντα.
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο· 710
 Οἱ δὲ Φερὰς ἐνέμοντο παρὰ Βοιβηίδα λίμνην,
 Βοίβην, καὶ Γλαφύρας, καὶ ἔϋκτιμένην Ἰαωλκὸν,
 Τῶν ἦρχ' Ἀδμήτοιο φίλος πάϊς ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δια γυναικῶν
 Ἀλκηστis, Πελῖας θυγατρῶν εἶδος ἀρίστη. 715
 Οἱ δ' ἄρα Μηθῶνην καὶ Θαυμακίην ἐνέμοντο,
 Καὶ Μελίσβοιαν ἔχον, καὶ Ὀλιζῶνα τρηχεῖαν,
 Τῶνδε Φилоκτήτης ἦρχε, τόξων εὖ εἰδὼς,
 Ἐπτὰ νεῶν· ἐρέται δ' ἐν ἑκάστῃ πεντήκοντα
 Ἐμβέβασαν, τόξων εὖ εἰδότες, Ἴφι μάχεσθαι. 720
 Ἀλλ' ὁ μὲν ἐν νήσῳ κείμετο κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον νῆες Ἀχαιῶν,
 Ἐλκεῖ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.
 Ἔνθ' ὄγε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φилоκτήταο ἀνακτος. 725
 Οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχὸν,
 Ἀλλὰ Μῆδων κόσμησεν, Οἰλῆος νόθος υἱός,
 Τὸν ῥ' ἔτεκε Ῥήνη ὑπ' Οἰλῇι πτολιπόρθῳ.
 Οἱ δ' εἶχον Τρίκκην, καὶ Ἰθώμην κλωμακόεσσαν,
 Οἱ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλίης, 730

707. Ὀπλότερος γενεῇ=*minor natu*. Lit. "more fit for bearing arms (ὄπλα)."

714. Δῖα γυναικῶν.—So in Pliny, "*NIGRÆ LANARUM nullum colorem didunt*." The superlative is more usual in this kind of construction.

725. "The Argives were soon about to think of king Philoctetes," sc. by the admonition of an oracle.

729. "The hilly Ithome;" κλώμαξ, also κρώμαξ, akin to *globus*, *grumus*, *gleba*; also our *clump*, *lump*, &c.

730. The Οἰχαλίας ἄλωσις, an epic poem ascribed to Homer or Creophylus, described how Eurytus promised his daughter Iole to whatever person should surpass him in archery; but on Hercules surpassing him, he failed to keep his word; and so Hercules took Œchalia, killed Eurytus, and carried away Iole, whom he gave to his son Hylus. However Homer calls *Messonian* Œchalia, β'. 596, the city of Eurytus; but the Οἰχαλίας ἄλωσις, calls *Eubœan* Œchalia. In β'. 730, Homer makes *Thessalian* Œchalia to be the city

Τῶν αὖθ' ἡγείσθην, Ἀσκληπιοῦ δύο παῖδε,
 Ἰητῆρ' ἀγαθῶ, Ποδαλείριος ἦδ' Ἐμαχάων
 Τοῖς δὲ τριήκοντα γλαφυραὶ νῆες ἐστιχόωντο.

Οἱ δ' ἔχον Ὀρμένιον, οἱ τε κρήνην Ὑπέρειαν,
 Οἱ τ' ἔχον Ἀστέριον, Τιτάνοιο τε λευκὰ κάρηνα, 735
 Τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οἱ δ' Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν,
 Τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740
 Γίδος Πειριθόιο, τὸν ἀθάνατος τέκετο Ζεὺς.

Τὸν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
 Ἥματι τῷ, ὅτε Φῆρας ἐτίσατο λαχνήεντας,
 Τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασεν·
 Οὐκ οἶος, ἅμα τῷ γε Λεοντεὺς, ὄζος Ἄρῃος, 745
 Γίδος ὑπερθύμοιο Κορώνου Καινείδαο.
 Τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

intended: and this last was probably the original city of the fable. Müll. *Dor.* B. II. 11. 1.

731. Ἀσκληπίου.—Short syllable lengthened in *thesis*. See note on α'. 205. Bentley proposes Ἀσκληπίοφι, the old genitive; Heyne, Ἀσκληπιάδα.

740. Πολυποίτης.—Th. ποίνη, sc. the punishment of the Centaurs.

742. Hippodameia was a Centauress, married to a prince of the Lapithæ, and hence the Centaurs are at the wedding. Κλυτός is used both for masculine and feminine, as often happens, especially in the Attic.

743. Φῆρας, "wild-men." In one passage alone Homer gives the Centaurs their proper name; neither he nor Hesiod conceives them to be of mingled form. Pindar is the first that describes them assemiferine. Φθῆρ was probably the original form; as θῆρ, θήριον, are kindred words. Buttmann (in the *Mythol.* ii. 22) considers the

Centaurs and Lapiths two purely poetic names; the former, the rude horse-riding tribes of the north of Greece; the latter, the more civilized race, which founded towns, and gradually drove their wild neighbours back to the mountains: th. *κεντεῖν τὴν αὔραν*, "air-piercers," the idea suggested by a Cossack, leaning forward with protruded lance as he gallops: but he prefers *Κέντωρ*, as *λάστωρ* from *λάστωρ*. Lapith, he thinks, signified "stone-persuaders" (*λάσ πείθειν*), sc. builders of towns, as the Dioscuri, for an opposite reason, were called *Λαπέρσα*. Pirithous the Lapith chief's victory over the Centaurs, may be only a poetical representation of the conflict related by other authors, whereby the Perrhæbians, a Pelasgian race once dwellers on the Peneus, were overpowered by the Lapiths: so that some continued to dwell there subject to the conquerors, others maintained their

Γουνεύς δ' ἐκ Κύφου ἦγε δῶα καὶ εἵκοσι νηας·
 Τῷ δ' Ἐνιήνες ἔποντο, μενεπτόλεμοι τε Περαιβοί,
 Οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750
 Οἳ τ' ἄμφ' ἱμερτὸν Τιταρήσιον ἔργα νέμοντο,
 "Ὅς ῥ' ἐς Πηνειὸν προΐει καλλιῤῥοον ὕδωρ,
 Οὐδ' ὄγε Πηνειῷ συμμίσγεται ἀργύροδίνῃ,
 Ἀλλὰ γέ μιν καθύπερθεν ἐπιβρέει, ἥντ' ἔλαιον·
 "Ὅρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀποβῶξ. 755
 Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνοιο υἱός,
 Οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
 Ναέσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευε·
 Τῷ δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κόλρανοι ἦσαν· 760
 Τίς τ' ἄρ' τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
 Αὐτῶν, ἧδ' ἱππῶν, οἳ ἄμ' Ἀτρεΐδῃσιν ἔποντο;
 "Ἴπποι μὲν μέγ' ἀρισταὶ ἔσαν Φηρητιάδαι,
 Τὰς Εὐμήλος ἔλαυνε, ποδώκεας, ὄρνιθας ὥς,
 "Ὅτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἔττας. 765

independence in Upper Olympus. Thirlwall.

750. Dodona was the seat of the most ancient oracle of Greece: said to have originated from a woman attendant of Jupiter's temple in Egyptian Thebes, who was carried off by a Phœnician master of a vessel and sold as a slave in Epirus. Herodot. i. 2. 24. But Homer here places Dodona in Thessaly. Some maintained that the oracle of Pelasgian Jupiter was transplanted from Thessaly to the Thesprotian Dodona. It is likely that when Egypt cast off the yoke of the foreign shepherd-kings, some of the outcasts, partly Phœnician and partly Egyptians, who had espoused their cause, passed on to Greece.

751. "They who tilled the land around the delightful Titaresius (a river)."

753. "Nor doth it blend its waters with the silver-eddy of Pe-

neus," sc. on account of the bituminous nature of its water.

755. "For it is an out-burst of the Styx, that dread pledge of an oath." Buttm.

756. The Magnesians then dwelling under Mount Pelion, afterwards at the Thessalian migration, by advice of the Delphian oracle, sent off the tenth of the young males (*ver sacrum* vovere: *ἱεροὶ ἀποικοὶ*) to Crete, whence they passed on to Asia Minor, in which they were the earliest Greek settlers. Müller, *Dor.* II. 3, 4.

758. *Θοός* expresses not only bodily swiftness, but promptness of resolution, energy, bravery. Buttm. *Lex.*

760. Homer's accuracy may be inferred from the fact that Strabo follows him step by step in his geography of the Peloponnese. He could have hardly known of the Dorian conquest without mentioning some of the changes caused by it.

Τὰς ἐν Πιερίῃ θρέψ' ἀργυρότοξος Απόλλων,
 Ἄμφω θηλείας, Φόβον Ἄρῃος φορεούσας·
 Ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 Ὀφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολλὸν φέρτατος ἦεν,
 Ἴπποι θ', οἳ φορέεσκον ἀμύμονα Πηλείωνα. 770
 Ἀλλ' ὁ μὲν ἐν νῆεσσι κορωνίσιν ποντοπόροισι
 Κεῖτ', ἀπομηνύσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 Δίσκοισι τέρποντο καὶ αἰγανέησιν ἰέντες
 Τόξοισι θ'· Ἴπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος 775
 Λωτὸν ἔρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,
 Ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείμε ἀνάκτων
 Ἐν κλισίῃς· οἳ δ' ἄρχὸν ἀρητίφιλον ποθέοντες
 Φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν, οὐδὲ μάχοντο.
 Οἳ δ' ἄρ' ἴσαν, ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο·
 Γαῖα δ' ὑπεστενάχιζε, Διὶ ὥς τερπικεραύνῃ 781

765. "Matched in colour [as if ὁμότριχας], as also in age, and in height by measurement alike." Ὀείεας would be the proper form on the analogy of ὄτριχας but *metri gratiā*, οἰείεας is written. Dawes proposes ὀείεας. Σταφύλη, "a carpenter's rule," but σταφυλή, "a grape." The servitude of Apollo when a refugee with Admetus is alluded to by the earliest epic poets. The horses of Eumelus, Admetus' son, derived their excellence from being under his care. Some very ancient tradition represented slavery as a preparation for the expiation of guilt, such as that contracted by Apollo in killing Python. Cf. Iliad xxiii. 383. Müll. II. 1. 3.

769. Μῆνιεν.—Penult long by *ictus*.

774. "Were amusing themselves with quoits and spears [th. αἰξ, sc. goat-spears; or ἀτσῶ], casting them, as also with their bows."

777. "The chariots carefully covered."

778. "While they," sc. the leaders. The different feelings of the leaders and soldiery are well contrasted.

780. "They all, then, were advancing, as if even the whole ground were being consumed with fire; and Earth groaned beneath, as though with the bolt of thunder-delighting Zeus, when enraged, at what time also, around Typhoeus, he may lash the earth in Arima, where, they report, is situated Typhoeus' bed." Phrygia, Syria, Mysia, Cilicia, are all assigned as the site of this volcanic Arima. As the Syrians were called Aramæi (compare the *Aram* of the Pentateuch), Wood derives the myth from the destruction of Gomorrah (does he connect Gomorrah with the word Arima?). Hyda being in Lydia opposes this. The MS. Venet. reads *εἰναρίμοις*; and, hence, Virgil transfers the locality to Inarime = Pithecusa, sc. an island off Campania, where also volcanic agency was at work.

Χωομένω, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἱμάσση
 Εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·
 Ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στενάχίζετο γαῖα
 Ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Τρῳσὶν δ' ἄγγελος ἦλθε ποδὴνεμος ὥκέα Ἴρις
 Πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγείνῃ.
 Οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι
 Πάντες ὁμηγερέες, ἡμὲν νέοι, ἡδὲ γέροντες·
 Ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὥκέα Ἴρις, 790

Εἷσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτῃ,
 Ὃς Τρώων σκοπὸς ἴξε, ποδωκείησι πεποιθὼς,
 Τύμβῳ ἔπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 Δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 Τῷ μιν ἔεισαμένη μετέφη πόδας ὥκέα Ἴρις· 795

Ὡ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοι εἰσιν,
 Ὡς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἄλῃστος ὄρωρεν.
 Ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 Ἄλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὅπωπα·
 Λίην γὰρ φύλλοισιν ἑοικότες ἢ ψαμάθοισιν, 800

Ἔρχονται πεδίοιο, μαχῆσόμενοι περὶ ἄστυ.
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι· ὦδε δὲ ῥέξαι·
 Πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπικούροι,
 Ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·

785. "They sped their course [*διέπρησσον*: see a previous note; here used *absolutely*; nor is there an ellipsis of *κίλευθον*: "they accomplished it." — Buttm. *Lex.*] through the plain."

788. "They were holding a council," or, "were debating measures;" as *ἀγορὰ* means both the *place* and the *subject debated*; so, *concilium*.

791. "She assimilated herself [*mid. voice*] in voice to Polites."

794. "Waiting when the Achæans would sally forth from their barques [*ναῦφιν*, the genitive]," *sc.* against the city. Heyne proposes *ἐφορμηθεῖεν*, "waiting until they would hastily embark in their ships," as they expected, from the

bustle in the camp, that the Greeks were about to fly: hence, for the first time from the beginning of the siege, the Trojans sallied forth from their city.

796. *Μῦθοι ἄκριτοι*, "confused, unwarranted, random, words."

797. "Unbending war." *Th. α* and *λιάζω* (akin to *κλίνω*), which implies motion sideways or downward. Buttm. *Lex.*

803. "Seeing that there are many allies (*γὰρ* refers to what follows in l. 805)."

804. "And, of these widely-disseminated men, the tongue of different nations is different; let each direct those whomsoever he commandeth, and let him lead them forth, marshalling only his

Τοῖσιν ἕκαστος ἀνὴρ σημαίνεται, οἷσί περ ἄρχει, 805
Τῶν δ' ἐξηγείσθω, κοσμησάμενος πολίτητας.

ἌΩς ἔφαθ'· Ἐκτωρ δ' οὔτι θεᾶς ἔπος ἡγνόησεν,
Αἶψα δὲ λῦσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο·
Πᾶσαι δ' ὠτήνυντο πύλαι, ἐκ δ' ἐσσυτο λαὸς,
Πεζοὶ θ', ἱππῆές τε· πολλὺς δ' ὀρυμαγδὸς ὁρᾷ. 810

Ἔστι δὲ τις προπάραιθε πόλεος αἰπεῖα κολώνη,
Ἐν πεδίῳ ἀπάνευθε, περιδρομος ξυθα καὶ ξυθα·
Τὴν ἦτοι ἄνδρες Βατίειαν κυκλήσκουσιν,
Ἀθάνατοι δὲ τε σῆμα πολυσκάρβμοιο Μυρίνης.
Ἐνθα τότε Τρῶές τε διέκριθεν ἡδ' ἐπικούροι. 815

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἐκτωρ
Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
Λαοὶ θωρήσσοντο, μεμαότες ἐγχείησι.

Δαρδανίων αὐτ' ἦρχεν ἐὼς πᾶσι Ἀγχίσαο,
Αἰνεΐας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτη, 820
Ἰδῆς ἐν κνημοῖσι, θεὰ βροτῶ ἐννηθεῖσα·
Οὐκ οἶος, ἅμα τῷ γε δύνω Ἀντήνορος υἱε,
Ἀρχέλοχος τ', Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.
Οἱ δὲ Ζέλειαν ξναιον ὑπὸ πόδα νεύατον Ἰδης,

own citizens." But better, with Heyne and Matthiæ, *ἐξηγείσθαι*, referring to Hector (infinitive for imperative) and *πολίτητας* = the Trojans.

807. "Did not fail to recognise."

809. "*Porta urbis quàm latè patebat, aperta est.*" — Heyne; since there was but the one gate, sc. the Scæan.

811. Πόλεος.—Diss. by synizesis. Comp. *α'*. 489.

813. Ἄνδρες, the plebeians, ἀθάνατοι, the nobles (*Kennedy*). Batiæa is thought by some to come from the Hebrew *בית*, "a house."

814. "The tomb of the swift-bounding [Th. *σκαίρω*. Strabo translates it "driving swift horses"] Myrine."

816. The catalogue of the Trojans, writes Müller, is much below the notion given by the Iliad of their forces. Thus the Caucones,

Leleges, and Asteropæus are omitted; and there are names in the catalogue not in the Iliad, *ex. gr.* Eunomus, the soothsayer. He draws two inferences:—first, the rhapsodists, who composed it, had not before them the Iliad in writing, or else they would have known such facts as that Medon lived at Phylacé. Second, they did not retain the entire Iliad in memory, as the omissions prove. Others account for the omissions by conjecturing the nations and persons omitted to be those which were either destroyed, or who joined the Trojans after the commencement of the war.

818. "Ardent for the onset with their spears (sc. *μάχεσθαι*)."

823. "Well skilled in every mode of fight."

824. Δε Ζέλειαν. The ε is allowed to be short before Z, being

Ἄφνειοι, πίνοντες ὕδωρ μέλαν Αἰσίοιο, 825

Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' ἄρ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
Καὶ Πιτύειαν ἔχον, καὶ Τηρείης ὄρος αἰπὴν, 830

Τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ,

Υἱε δὴ Μέροπος Περκωσίου, ὃς περὶ πάντων

Ἦιδεε μαντοσύνας, οὐδὲ οἷς παῖδας ἔασκε

Στείχειν ἐς πόλεμον φθισήνορα· τῷ δὲ οἱ οὐ τι

Πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκῶτην καὶ Πράκτιον ἀμφενέμοντο, 835

Καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον, καὶ δῖαν Ἀρίσβην,

Τῶν αὐθ' Ὑρτακίδης ἦρχ' Ἀσιος, ὄρχαμος ἀνδρῶν,

Ἀσιος Ὑρτακίδης, δν Ἀρίσβηθεν φέρων ἵπποι

Αἰθωνες, μεγάλοι, ποταμοῦ ἀπὸ Σελλήεντος.

Ἰππόθοος δ' ἄγε φύλα Πελασγῶν ἐγγεσιμῶρων, 840

Τῶν, οἳ Λάρισσαν ἐριβώλακα ναιετάασκον

Τῶν ἦρχ' Ἰππόθοός τε, Πύλαιός τ', ὄζος Ἀρης,

Υἱε δὴ Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας, καὶ Πείροος ἦρως,

Ὅσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἔργει. 845

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,

Υἱὸς Τροϊζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,

Τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺν ῥέοντος,

Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνεται αἶη. 850

Παφλαγόνων δ' ἠγεῖτο Πυλαιμένεος λάσιον κῆρ,

in *thesis*. In *arsis*, it would necessarily be long.

827. In the 4th B. Pandarus himself and the artist are said to have made it. However, anything made by man with extraordinary skill is usually attributed to the gods.

837. Ὀρχαμος from ἀρχω, as δαχθίω from ἀχθομαι.

839. "Fiery steeds (αἰθωνες)."

841. Larissa is a name we find applied to many Pelasgian towns; seventeen are enumerated by

Clinton. Donaldson conjectures that it means the abode of the Lars or prince. It is probably a Pelasgian word, and signifies a fortress. See Thirlw. *Gr. Hist.* I. 34.

845. Hellepont, or the sea of Helle, daughter of Athamas [is it connected with Ἑλλάς?], is called ἀγάρροος on account of the strong currents arising from the conflux of the Ægean and Euxine; the modern name is "the Dardanelles," the only memento of Dardanian Troy.

Ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
 Οἳ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
 Ἀμφὶ τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
 Κρῶμνάν τ', Αἰγυιάδον τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
 Τηλόθεν ἐξ Ἀλύβης ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε, καὶ Ἐννομος οἰωνιστῆς·
 Ἄλλ' οὐκ οἰωνοῖσιν ἐρύσατο κῆρα μέλαιναν,
 Ἄλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860

Ἐν ποταμῷ, ὅθι περ Τρῶας κερᾷζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἤγε καὶ Ἀσκάνιος θεοειδὴς,
 Τῇλ' ἐξ Ἀσκανίης μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μήσοιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,
 ὣς Τалаιμένεος, τῷ Γυγαλί τέκε λίμνη, 865
 Οἳ καὶ Μήονας ἦγον ὑπὸ Τρώλῳ γεγαώτας.

Νάστῃς αὖ Καρῶν ἡγήσατο βαρβαροφώνων,

852. A portion of these Paphlagonian Eneti, under Antenor, settled after the fall of Troy on the north coast of the Adriatic: the modern Venetians.

856. Strabo thinks these Halizonians from Alyba are the Chalybes, afterwards called the Chaldæans; if so, this is the most easterly point Homer seems to know of, this being in the longitude of Aleppo. West of the Ionian isles his knowledge seems obscure, as here he places all his ideal monsters, viz. Scylla, the Cyclopes, &c. The number of Greek ships appears to be 1186, and the average of men in each 85, supposing the Boeotian ships, which carried 120, to be the largest, and those of Philoctetes, which contained 50, to be the smallest.

857. "Ὅθεν ... γενέθλη, "from which is obtained a large supply of silver." *Ernesti*.

859. See Buttman on ἐρύω· he would write ἐρύσσατο for the metre; the *arsis* appears to me sufficient to sustain the short *v*.

It has, in the sense of "protecting," a twofold idea, sc. the object saved, and that against which protection is desired, as here. *Sed non augurio potuit depellere pestem.* Virg. *Æn.* IX. 328.

861. "Where he routed with slaughter (κεραῖζε) the other Trojans also. Th. *κείρω*, *Heyne*; better, *κείρας*, "strength," as the Lat. *cornu*. Comp. 1 Kings xxii. 11, where Zedekiah the false prophet makes him "horns of iron," and says to Ahab, "With these thou shalt push the Syrians, until thou have consumed them."

867. *Βαρβαροφώνων*. — This epithet, applied to the Carians, is of importance in elucidating Herodotus' assertion, viz. ἦσαν οἱ Πελασγοὶ μάρβαρον γλῶσσαν ἔντες. On the whole, Niebuhr's seems the true opinion, that the Pelasgians and Hellenes were essentially akin to one another, and that, though the languages are not mere dialects one of the other, yet both were derived from the same primitive stock; otherwise, says

Οἱ Μίλητον ἔχον, Φθιρῶν τ' ὄρος ἀκριτόφυλλον,
 Μαιάνδρου τε ῥοὰς, Μυκάλης τ' αἰπεινὰ κάρηνα.
 Τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην, 870
 Νάσσης, Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
 *Ὅς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔεν, ἥτε κούρη,
 Νήπιος, οὐδέ τί οἱ τογ' ἐπήρκεσε λυγρὸν ὄλεθρον,
 Ἄλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 Ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαίφρων. 875
 Σαρπηδῶν δ' ἦρχε Λυκίων, καὶ Γλαῦκος ἀμύμων,
 Τηλόθεν ἐκ Λυκίης, Ξάνθου ἀπὸ δινῆεντος.

Twiss, the magical power of the Greek language would have been exercised in vain upon the Pelasgian. Heeren mentions two grand sources of Greek civilization; I. Religion; II. Colonies from abroad.

868. "Of undistinguishable, closely-blending, foliage." Φθιρῶν, from φθίρες, "pine-trees."

872. We have χρῦσος once in Pindar; and occasionally χρῦσεος in lyric poetry.

873. Ἀρκίω and the Lat. *arceo* are quite distinct: th. ἀρήγω, akin

to ἄρης, ἀρείων, ἀριστος, the ground-idea being *to be good*; next, the idea *enough* (hence ποδάρκης), joined with the dative of the person (never the accusative of the person) and the accusative of the thing. Buttm. *Lex.*

875. Δαίφρων.—In the Iliad, "warlike;" in the Odyssey, "prudent;" so also in the last book of the Iliad, which is generally allowed to be spurious. Th. δαῖναι, hence *tried, proved, experienced*, equally suiting both senses. Buttm. *Lex.*

THE

ὈΜΗΡΟΥ ἸΛΙΑΔΟΣ

ῬΑΨΩΔΙΑ Ἡ ΓΡΑΜΜΑ, Γ'.

ἘΠΙΓΡΑΦΗ.

Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἷος μόθος ἔστιν ἀκούταις.

ἌΥΤΑΡ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ', ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς
Ἦύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρὸ,

1. Read *ἡγεμόνεσσι* *ἑκάστοι*. Priscian, however, gives the following rules for the omission of *F*. 1st. After apostrophe; as, *ὄφρ' εἶδεν*. 2nd. Many words drop their first letter, and why may not the *F* also be dropt? as, *λείβω*, *εἴβω*· *κίων*, *ἰων*· *Ῥάναξ*, *ἀναξ*. 3rd. In the same epoch, and in the same dialect, the same word may have been pronounced with or without the *F*, to suit the exigencies of the metre.

2. Ὀρνιθεὺς ὥς, by *arsis*.

3—57. 3. "As the clang of cranes spreads onward in the heaven, which, when they have escaped from the wintry tempest and inexpressibly violent rain [*lit.* what not even a god could say. Buttm. *Lex.*], with a clang wing their flight o'er ocean's streams," 7. "And with the morning-dawn, they bear onward fell strife; but the Achæans, on the contrary, were advancing in silence, breathing valour, with souls ardent to render mutual support. As on the mountain-tops Notus is wont to shed [*aoristic sense*] a mist, to shepherds far from friendly, though to the robber preferable even to the night; and each one can see but

as far as a stone's throw [*lit.* as one can send forward a stone, *ἐπὶ κ...*· *ἔησιν*, tmesis]; similarly then was the eddying dust-cloud [*ἀελλῆς*, th. *ἀελλα*, akin to *εἰλω*, or rather *αἰολος*, *ἄω*, *ἄημι*. Buttmann would write *ἀελλῆς*, contracted, from *ἀελλήεις*] rising from beneath the feet of the advancing troops; and with impetuous speed they were hastening through the plain." 15. "But, when, advancing on one another, they were at length (*διῆ*) come near, &c." 23. "As even a lion is wont to rejoice, when he hath fallen in with a large carcase [*σῶμα* in Homer, as Aristarchus remarks, is always the "dead" body, and *δέμας*, the "living" body; Kennedy, then, appears to me to be in error, when he writes "*σῶμα dicitur pro ζωόν, animans ipsum*;"], having found either a horned stag, or wild goat, as being pressed by hunger; for he greedily devours it, even though, &c." 28. "For he thought he would have an opportunity of taking revenge on the adulterer." 31. "He was conscience-smitten." 33. *Παλίνωρος ἀπίστη*, "is wont with retrograde bound to recoil."

Αἴτ', ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
 Κλαγγῇ ταίγε πέτονται ἐπ' Ὠκεανοῖο ῥόων 5
 Ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
 Ἡέραι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται.
 Οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
 Ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὐτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10
 Ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
 Τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λῶαν ἴησιν.
 Ὡς ἄρα τῶν ὑπὸ ποσσὶ κούσαλος ὥρνυτ' ἀελλῆς
 Ἐρχομένων· μάλα δ' ὤκα διέπρησσαν πεδίοιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν, ἐπ' ἀλλήλοισιν ἰόντες, 15
 Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
 Παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα,

40. "Oh! that thou hadst been unborn, or perished unmarried; and I could have wished it were so, and it would have been much more for your interest, than to be thus the object of reproach and suspicious hatred to all. Exceedingly, I ween, must the long-haired Achæans exult, imagining you to be our chief champion [*πρόμον* = *πρόμαχον*], because a seemly form is thine [*ἔπι* = *ἔπει*, but *ἔπι*, the preposition. See, however, n. on β'. 615.]." 46. "Were you such a craven spirit, when, after having sailed o'er the deep in your sea-traversing vessels, having first collected together your loved associates, mingling with foreigners, you led away [so, *duco*, "to marry," said of a man] a wife of fairest form from a distant land [it should be *ἄπινης*. See note on α'. 270], &c.?" 52. "Should'st thou not have awaited, I ask (*ἦ*), the onset of the Mars-beloved Menelaus? Thou would'st then have known, to thy cost [so Hor., *Merionem quoque nosces*], of what kind of a hero thou possessest the blooming spouse." 57. "But the Trojans are very pusillanimous [or, as Heyne, *reverentiâ*

tacti, affected with undue scrupulosity]; else, even already, thou would'st have been shrouded in a coat of stone, &c."

3. Οὐρανόθι.—The locative case.

6. Πυγμαίοισι.—A fabulous nation of dwarfs (th. *πυγμή*) living at the upper Nile. A scholiast represents them as being husbandmen, who would naturally drive away the cranes from their crops.

7. For *ἡέραι* see note on α'. 497. Buttmann remarks, that Virgil's *AERLÆ fugere grues* (*Georg.* I. 375.) is not an instance of Virgil misunderstanding Homer, since the former is not describing an annual migration of cranes, as Homer here is, but a single casual appearance of them; so that he merely uses the epithet as in the phrases *aëriæ palumbes*, *aëria ulmus*.

9. Ἰν ἀλέξειν and ἀλακείν, "strength (*ἀλκή*)" and "to assist" are the ground ideas: construed with a dative of the person, and an accusative of the thing; as, *χραισμεῖν*, *ἀρεεῖν*, &c. Buttm. *Lex*.

10. Εὔτε is but a dialect from *ὔτε* ἥτε is from *ῥ* *εὔτε*, or *ῥ* *ὔτε* [with a verb understood], (as, from *ὄνομα*, *ἀνώνυμος*, *ο* being changed

Ἦ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων·
 Ἦ που καγχαλόωσι κερηκομόωντες Ἀχαιοί,
 Φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
 Εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσὶν, οὐδέ τις ἀλκή. 46
 Ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσι
 Πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 Μιχθεὶς ἀλλοδαποῖσι, γυναικ' εὐεῖδ' ἀήγες
 Ἐξ ἀπῆς γαίης, νυδὸν ἀνδρῶν αἰχμητῶν;
 Πατρί τε σῶ μέγα πῆμα πόλῃ τε, παντὶ τε δήμῳ, 50
 Δυσμενέσι μὲν χάρμα, κατηφείην δέ σοι αὐτῶ;
 Οὐκ ἂν δὴ μέλεις Ἀρηϊφίλον Μενέλαον;
 Γνοίης χ', οἷον φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 Οὐκ ἂν τοι χραίσμη κίθαρις, τά τε δῶρ' Ἀφροδίτης,
 Ἦ τε κόμη, τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης. 55
 Ἀλλὰ μάλα Τρώες δευδήμευες· ἦ τέ κεν ἤδη
 Λαῖνον ἔσσο χιτῶνα, κακῶν ἔνεχ', ὅσσα ἔοργας.
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

however, with the perfect, as not being strictly a past tense.

43. Καγχαλάω.—Th. καγχάζω, καχάζω, χαίνω or, rather, formed by *onomatopœia*: Lat. *caehinnor*, "to laugh aloud." Κάρη κομόωντες ought to be written separately, as there is no present κερηκομάω.

47. Πλώω is more usually in Homer "to float;" πλέω, "to sail." Ἐρίηρας for ἐριήρους, by *metaplasma*: ἐρι and ἄρω, ἀρέσκω.

48. Ἀλλόδαπος.—By anastrophe from ἀλλου ἄπο.

49. Νύος.—*Nu-r-us*; as μουσάων, *musa-r-um*.

51. Κατηφείη, from κατηφής. Th. κατὰ and φάος.

54. Cf. Hor. Carm. I. 15. 13.—

"Nequicquam Veneris præsidio
 ferrox
 Pectes caesariem, grataque fe-
 minis
 Imbelli citharâ carmina divides,
 — Tamen heu! serus adulteros
 Crines pulvere collines."

57. Ἔσσο.—Pluperfect passive, 2nd singular of ἔω or ἐννυμι.

58—105. 59. "Hector, [I will

not excuse myself] since, &c."

61. "Which penetrates the oak, driven by the shipwright, who may be hewing out the naval plank by art, and which (by its weight) increases the impetus of the shipwright." 65. "By no means [οὔτοι· but οὔτοι, "these"] to be rejected are the gifts, &c." 66. "And no one can take them up at pleasure." 70. "Match me and Menelaus to fight for Helen, &c." 72. Εἰ πάντα, "all the possessions without reserve." 78.

"Taking the spear [sc. ἐγχος] by the midst of the shaft (κατὰ μέσου δουρός). And they all thereupon became quiet. But the Achæans were bending their bows at him; and, aiming with arrows and stones, were in the act of striking him, when Agamemnon, &c." 83. "For the helmet-waving Hector intimates by gestures that he is about to make a proposal."

86. "Hear from me the proposition of Alexander." 95. "They all in consequence were buried

"Ἐκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας, οὐδ' ὑπὲρ αἴσαν.
 Αἰεὶ τοι κραδίη, πέλεκυς ὥς, ἐστὶν ἀτειρής,
 "Ὅς τ' εἶσι διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
 Νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 "Ὡς τοι ἐνὶ στήθεσσι νόος ἀτάρβητος νόος ἐστί·
 Μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης.
 Οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
 "Ὅσσα κεν αὐτοὶ δώσω, ἐκὼν δ' οὐκ ἄν τις ἔλοιτο.
 Νῦν δ' αὐτ', εἴ μ' ἐθέλεις πολεμίζειν ἡδὲ μάχεσθαι,
 "Ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 Αὐτὰρ ἔμ' ἐν μέσσω καὶ Ἀρηϊφίλον Μενέλαον
 Συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι·
 "Ὅππότερος δέ κε νικήσῃ, κρείσσων τε γένηται,
 Κτήμαθ' ἔλων εὖ πάντα, γυναῖκά τε, οἰκαδ' ἀγέσθω·
 Οἱ δ' ἄλλοι, φιλότῃα καὶ ὄρκια πιστὰ ταμόντες,
 Ναίετε Τροίην ἐριβόλακα· τοὶ δὲ νεέσθων
 "Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.
 "Ὡς ἔφαθ'· Ἐκτωρ δ' αὐτ' ἐχάρη μέγα, μῦθον ἀκούσας,

mutely in silence." 98. "I am determined that the Argives and Trojans shall be separated forthwith (ἥδη)." 100. "On account of the outrage of Alexander, the first origin of the war." 103. "Ye shall bring two lambs [ἀρνε, dual], one white, but the other black."—107. "Lest any may by transgression violate the leagues. For always the minds of younger men are wavering." 109. "But, amongst whomsoever an old man is present, he keeps in view at once the present [or else the *past*] and the future, that the best arrangements may be concluded between both parties." 113. "They drew up the horses [*sc.* of the foremost combatants] along the ranks of the foot-soldiers." 115. "There was but a small space around each pile of armour (so Buttmann translates these two passages, *Lex.* 101-2)."
 61. Εἶσι, 3rd singular of εἶμι,

"to go;" but εἶσι, 3rd plural of εἶμι, "to be."

64. Χρυσέης.—A diss. by synizesis.

70. Mitford brings forward a singularly-analogous case from the history of our own country, in proof of Homer's story. Dermot, king of Leinster, carried off Dervorghal, wife of O'Ruark, king of Leitrim; O'Ruark procured a confederacy of neighbouring chieftains, with the king of Connaught at their head. Leinster was invaded, the princess recovered, and Dermot expelled. So far the story tallies, and that too in a very similar state of society. The sequel every one knows: Dermot applied to Henry II., which soon led to the conquest of Ireland.

73. Ὀρκια τίμνειν, Lat. *ferire fœdus*. According to the rule of such derivatives, it has the definite meaning of an agreement or contract on oath. Buttm. *Lex.*

Καί ῥ' ἐν μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
Μέσσου δουρὸς ἑλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
Τῷ δ' ἐπετοξάζοντο κερηκομόωντες Ἀχαιοί,
Ἰοῖσί τε τιτυσκοόμενοι λάεσσί τ' ἔβαλλον. 80

Αὐτὰρ ὁ μακρὸν αὔσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
Ἰσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
Στεῦται γάρ τι ἔπος ἑρέειν κορυθαίολος Ἔκτωρ.
Ὡς ἔφαθ'· οἱ δ' ἔσχοντο μάχης, ἀνέψ τ' ἐγένοντο
Ἔσσυμένως· Ἔκτωρ δέ μετ' ἀμφοτέροισιν ἔειπε. 85

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
Μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν·
Ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
Τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ·
Αὐτὸν δ' ἐν μέσσω καὶ Ἀρητῖφιλον Μενέλαον 90
Οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
Ὅπποτερος δέ κε νικήσῃ, κρείσσων τε γένηται,
Κτήμαθ' ἑλὼν εὖ πάντα, γυναῖκά τε, οἴκαδ' ἀγέσθω·
Οἱ δ' ἄλλοι φιλόττητα καὶ ὄρκια πιστὰ τάμωμεν.

Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ· 95
Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμείο· μάλιστα γὰρ ἄλγος ἰκάνει
Θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἥδη
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
Εἵνεκ' ἐμῆς ἔριδος, καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100
Ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
Τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
Οἴσσετε δ' ἄρν', ἕτερον λευκὸν, ἑτέρην δὲ μέλαιναν,
Γῇ τε καὶ Ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνῃ 105

80. Τιτυσκομαι combines the signification of the kindred verbs τεύχω and τυγχάνω. Kennedy thinks it a redupl. of τύω, akin to τάω, τῷ, τείνω.

83. For στεῦται, see note on β'. 597. Γάρ, says Kühner, is a combination of γὰρ and ἄρα, and therefore has 1. an *argumentative*, and 2. a *consequential* force. Γιὲ confirms what precedes, ἄρα explains it.

99. Πέποσθε.—Heyne imaginēs a form πῶω, whence πόνος· better Buttman, πεπόνθατε, πίπονθε (syncope), πίποστε (as ἴδμεν, ἴστε); a transition was then made to the passive form πίποσθε (so ἐγρήγορθε for ἐγρηγόρατε).

100. Zenodotus ingeniously conjectured ἀτης for ἀρχῆς.

102. Τεθναίην.—A syncopated perfect from τίθνηκα. Buttman's *Irreg. Verbs*.

Αὐτὸς, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἀπιστοί,
 Μὴ τις ὑπερβασίῃ Διὸς ὄρκια δηλήσεται.
 Αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 Οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 Λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται. 110
 Ὡς ἔφαθ'· οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῳῆς τε,
 Ἑλπόμενοι παύσεσθαι οἰζυροῦ πολέμοιο.
 Καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ,
 Τεύχεά τ' ἐξεδύνοντο τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 Πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115
 Ἐκτῶρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπε

06. Ὑπερφίαλος denotes, simply, *excess*, "intemperate;" it has not therefore necessarily a bad sense. Some derive it from ὑπερβίος· Buttmann, from ὑπερβυής, the -αλος being merely a termination, as in ἀμ-αλός from ὁμός, ὁμοῦ, and the υ changed to ι, as in φιλτρός from φύω.

107. Δηλόμαι.—Th. δαίω. Lat. *dicere*.

108. Ἡερέθομαι.—From αείρομαι, as ἡγερέθομαι from ἀγείρομαι.

113. Buttmann gives the following explanation: The πλησίον ἀλλήλων is not to be understood of the two armies, nor ἀρούρα of the μεταίχμιον, or interval between them; because, there must be allowed a sufficient interval between the two armies for a single combat; and, besides, Hector had made the Trojan ranks recede a little (ἀνέεργε φάλαγγας), and there prepares to address the Greeks, when within bow-shot. The horses, next, of the foremost combatants, are drawn up ἐπὶ στίχας, i. e. along the ranks of the foot-soldiers; the heroes lay their arms down close by their chariots, and place themselves near them, as is expressly said in l. 326. κατὰ στίχας, ὅχι ἐκάστω ἵπποι... καὶ... τεύχε' ἔκειτο. Each

hero lays his arms near those of the other, and thus there is left but a little space round (ἀμφίς) each pile of arms.

116—170. 124. "Likening herself to Helen's husband's sister, the spouse of Antenor's son, whom Antenor's son, king Helicaon, in marriage held, even Laodicé, fairest in form of Priam's daughters." 141. "When she had wrapt herself [mid. voice] in her snow-white garments." 145. "The Scæan gate (not gates)." 146. "But the attendants along with Priam himself [οἱ ἀμφὶ Πριάμον, Priam and his train], &c." 150. "Having already (δὴ) ceased from war by reason of old age." 156. "It is not reprehensible that, &c. [it may well admit of excuse.]" 159. "But even so, fair though she be, let her return in her ships, nor be left [*lit.* leave herself] as a bane to us and our children after us." 164. "Thou art not at all blameable in my eyes; it is the gods who are to blame as regards me, who, &c." From οὔτι μοι τοῖς Ἀχαιῶν is parenthetical, and ὥς ἐξονομήνης follows ἴδεν ἑμεῖο, "that you may see your former husband, &c. . . that you may also tell me the name of this gigantic hero." 168. "Greater in height" [κεφαλῇ].

Καρπαλίμως, ἄρνας τε φέρειν, Πριάμῳ τε καλέσσαι.
 Αὐτὰρ ὁ Ταλθύβιον προτεῖ κρείων Ἀγαμέμνων,
 Νῆας ἐπι γλαφυρὰς ἰέναι, ἥδ' ἄρ' ἐκέλευεν
 Οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δῖω. 120
 Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
 Εἰδομένη γαλόφ', Ἀντηνορίδαο δάμαρτι,
 Τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 Τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαινε, 125
 Δίπλακα, πορφυρέην· πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων, καὶ Ἀχαιῶν χαλκοχιτώνων,
 Οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἀρης παλαμῶν.
 Ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·
 Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
 Τρώων θ' ἵπποδάμων, καὶ Ἀχαιῶν χαλκοχιτώνων,
 Οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολὺδάκρυν Ἀρηα
 Ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο·
 Οἳ δὴ νῦν ἕεται σιγῇ, πόλεμος δὲ πέπνυται,
 Ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
 Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηίφιλος Μενέλαος
 Μακρῆς ἐγχέεισι μαχίσσονται περὶ σείο·
 Τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.
 Ὡς εἰπούσα, θεὰ γλυκὺν ἡμερον ἔμβαλε θυμῷ
 Ἀνδρὸς τε προτέραιο, καὶ ἄστεος, ἥδὲ τοκήων. 140
 Αὐτίκα δ' ἀργεννήσι καλυψαμένη ὀθόνησιν,
 Ὠρμάτ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
 Οὐκ οἴη, ἅμα τῇγε καὶ ἀμφίπολοι δὺ' ἔποντο,
 Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.

120. On such forms as οἰσέμεναι, see a previous note, and Buttm. *Lex.* 227, note. 122. Γαλόφως.—Lat. *glos*; the masculine is *δαήρ*. Δάμαρ is one that is tamed or yoked (δαμάω), as *conjug* (conjugum).

126. "A double-folded mantle;" or, "woven with variegated threads;" or, "with double woof." Ἐνέπασσεν, "was interweaving."

130. Νύμφα is *poët.* for νύμφη. While θεοεἶκελος in Homer retains

the original meaning *godlike*, θεῖο-κελος means *wonderful*. Buttm. *Lex.*

138. Κεκλήσῃ.—For "you shall be;" so, in Holy Scripture, "His name *shall* be called Wonderful."

143. Ἀμφίπολοι, females; but πρόσπολοι, males.

144. Helen is classed by Herodotus with Io, Europa, and Medea, which would be enough to raise a suspicion of her fabulous character. Moreover, Paris only repeats,

- Αἶψα δ' ἔπειθ' Ἰκανον, ὅθι Σκαιαὶ πύλαι ἦσαν. 145
 Οἱ δ' ἄμφι Πρίαμον καὶ Πάνθοον ἦδ' Ἐνυμότην,
 Λάμπον τε, Κλυτίον θ', Ἰκετάονά τ', ὅζον Ἄρηος,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 Εἶτατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσι, 150
 Γήραϊ δὴ πολέμοιο πεπαυμένοι· ἄλλ' ἀγορηταὶ
 Ἑσθλοὶ, τεττίγεσσιν ἑοικότες, οἷτε καθ' ὕλην
 Δευδρῆφ' ἐφεζόμενοι ὅπα λειριόεσσιν αἰετοῖσι·
 Τοῖσι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 Οἱ δ' ὥς οὖν εἶδον Ἑλένην ἐπὶ πύργῳ ἰούσαν, 155
 Ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.
 Οὐ νέμεσις, Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς
 Τοιγὰρ ἄμφι γυναικὶ πολλὸν χρόνον ἄλγεα πάσχειν
 Αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.
 Ἀλλὰ καὶ ὧς, τοιγὰρ περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
 Μηδ' ἡμῖν τεκέεσσιν ὅπιςσω πῆμα λίποιτο. 160
 Ὡς ἄρ' ἔφασκε Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
 Δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
 Ὅφρα ἴδῃ πρότερόν τε πόσιν, πηοὺς τε, φίλους τε·
 Οὔτι μοι αἰτὶν ἔσσι, θεοὶ νύ μοι αἰτιοὶ εἰσιν,

in her abduction, an exploit attributed to Theseus. This exploit was known to Homer; for he introduces here, in Helen's company, Æthra, the mother of Theseus, whom the Dioscuri were said to have carried off from Attica, when they invaded it to recover their sister. Thirlw. *Hist. Gr.*

148. Πέπνυμαι.—Epic perfect passive of πνέω, with present signification, "to be wise," a transition taking place from vitality of body to that of mind; others take it from πινύω, whence πινυτός.

151. Τέττιξ.—Lat. *cicada*; a winged insect that basks at noon on the bushes, when the male makes a chirping noise by striking the lower membrane of the wing against the breast. People, as now in Spain, used to keep them in rush-cases.

152. Λειριόεσσιν, "a delicate

voice." Th. λείριον, "a lily;" thus, ὅπα ἀνθηράν. Scan, δ' ἐνδρῆφ' (a dissyllable by *synizesis*, and the long vowel in *thesis* shortened in hiatus) ἔ | φεζόμενοι.

155. Ἦκα.—Akin to ἥσσαν and ἥκιστος. It is not a positive idea as ἀκῆν, but a relative one, implying diminution, sc. *weak*; "they spoke in a low tone." Buttm. *Lex.*

158. Αἰνῶς.—Buttmann connects this with αἶω, αἰω, αἶζω, ἀγάω, the -νός being a mere termination, as in δεινός, στυγνός.

163. Πόσιν: akin to δεσπότης. See note, a'. 551. Our husband is lit. *house-band*. It is connected with the idea of *head of the land*, in the words *husbandry*, *husbandman*. So *landlord* in Scotland is used for a *host* or *entertainer*, vice versa. Πηοὺς.—Lat. *affines*. Th. πεῖᾱμαι, as being properly kinsmen by marriage, not blood.

Οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν 165
 ὧς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήρης,
 Ὅστις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε
 Ἥ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι,
 Καλὸν δ' οὕτω ἐγὼν οὔπω ἶδον ὀφθαλμοῖσιν,
 Οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε. 170
 Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν
 Αἰδοῖός τέ μοι ἔσσι, φίλε ἐκνρῆ, δεινός τε·
 ὧς ὄφελε θάνατός μοι ἄδειν κακός, ὅππότε δεῦρο

170. Γεραρόν, "majestic." Th. γέρας.

171—224. 171. "Peerless of women." 172. "Thou art both revered and respected by me." 173. "Would that a wretched death had been my choice [*lit.* had pleased me: from ἀνδάνω] when, &c." 174. "Leaving my relatives and my last-born child, and loved associates." 176. "But these things were not so; therefore, [*διὰ τὸ*] also I melt in tears." 179. "In both respects distinguished, as well as a king, as also a brave warrior. Once, moreover, he was my brother-in-law, shameless that I am, at least *at the time when* he stood in that relationship to me [*Heyne*; or as Clarke, "*si unquam digna eram, quæ isto nomine memorarer*"]. 183. "Many youths of Achæa are subject to thy sway [*δεδμηγας* for *ἐδεδμηγας*]." 187. "Who then were encamped along, &c." 193. "Less in height" [not, "less by a head"]. 197. "I, for my part, compare him to a densely-fleeced ram, which, &c." 201. "Ithaca, rugged though it be, yet skilled, &c." 204. "O lady, with strict regard to truth thou hast made this assertion." 205. "For already, even hither, came erewhile the noble Ulysses." 207. "Them I received with hospitality and courtesy in my mansion, and I acquainted myself

with the natural bent of both, &c." 210. "While both were standing, Menelaus was the taller of the two by his broad shoulders; but, when both sat [nominative absolute], Ulysses was the more majestic." 213. "Menelaus spake concisely [or, as others, "fluently, rapidly"] with few words." 215. "Nor a wanderer from his subject, even though he was, &c." 218. "But whenever Ulysses would rise up, he used to stand, and look beneath him, &c." 220. "You would have said he was both one that was very sullen [wrathful], as well as a fool. But when at length (*δῆ*), &c." 223. "Not then with Ulysses in particular (*γὰρ*) could any other mere mortal, &c." 224. "Then at least we did not, in seeing, admire so much his appearance [*sc.* as his eloquence; or, perhaps, "we did not then feel so much amazement at his appearance, as we had done before he spoke, when he appeared *ζάκορον, ἄφρονα θ' αὐτῶς*]."]

172. Φίλῃ Ἑκνρῇ δεινός τε.—The last syllable of φίλῃ is lengthened by *arsis* and the *F* the guttural element of the *F* becomes, in Greek, an aspirate, ἐκνρός in Latin, an *s*, *socer*; the last syllable of ἐκνρῇ is also lengthened by *arsis*; or, as Dawes wishes, by his Ionic *vau* (as he calls the *F*), *sc.* δεινός· δεινός, the adjective; but δεινός, genitive of δεινα.

Υἱεὶ σὼ ἐπόμην, θάλαμον γνωτοῦς τε λιποῦσα,
 Παιῖδά τε τηλυγέτην, καὶ δημηκίην ἐρατεινήν. 175
 Ἄλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτηκα.
 Τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι, ἡδὲ μεταλλάξ·
 Οὗτός γ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,
 Ἀμφοτέρων βασιλεὺς τ' ἀγαθὸς, κρατερός τ' αἰχμητής·
 Δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε. 180
 Ὡς φάτο· τὸν δ' ὁ γέρων ἡγάσσατο, φώνησέν τε·
 ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενὲς, ὀλβιόδαιμον,
 Ἡ ρά νύ τοι πολλοὶ δεδμήατο κούροι Ἀχαιῶν.
 Ἥδη καὶ Φρυγίῃν εἰσήλυθον ἀμπελόεσσιν,
 Ἐνθα ἴδον πλείστους Φρύγας· ἀνέρας αἰολοπώλους, 185
 Λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
 Οἳ ρά τότ' ἐστρατώνοντο παρ' ὄχθας Σαγγαρίοιο·
 Καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην
 Ἥματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·

174. Γνωτοῦς, from γνωστός. —So Lat. *cognatus*; *cognitos*.

175. Τηλυγέτην, sc. Hermione. Döderlein would derive it from θάλλω, τέθηλα, and γένω. Buttmann proves it to mean ὁ τελευταῖος τῷ πατρὶ γενόμενος, sc. "the last born," which does not necessarily imply that none were born before; hence, *μόνους* is often added. From *τελευτή* came *τελεύγετος*, and, the quantity being transposed, *metri gratiā*, *τηλύγετος*.

180. Δαῆρ.—Lat. *levir* (as δάκρυμα, *lachryma*); Sanscr. *devri*.

185. "Expert in managing their steeds;" or, "with dappled (or, swift) steeds."

188. Ἐπίκουρος, says the Schol., is the ally of the party invaded; *σύμμαχος*, of the invading party.

189. The idea of the Amazons was suggested by the sight of the innumerable female slaves (*ιερόδουλοι*), who were employed about the temples of Artemis in Asia Minor (and who honoured, adds Keightley, their goddess, by assuming the habits of men). Their

locality was about the Thermodon, along the coast of Themiscyra, in Cappadocia. Cappadocia was probably the native place of the Ephesian Artemis, as also of the warlike sacred female slaves associated with that deity, who was at once a nourishing Magna Mater (whence the *bee* was her constant symbol) and a destructive Bellona. Müller's *Dor*. Among the Sauromatians, on the north of the Euxine, the women dressed like men, and the sovereignty was exercised by women. Völck derives them from the myth of Athena-Hippia, of whose martial properties he supposes them to be the mere personification. Some derive the name from *μαζός*, "the breast," sc. "breastless;" or, "not brought up by the breast;" or, "beings with strong breasts." Better, from the Circassian *maza*, "the moon," as they were originally priestesses of Artemis ("the moon;" with which compare Virgil's "*lunata pelta*"); or from *emmetch*, their original name.

- 'Αλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί. 190
 Δεύτερον αὐτ', Ὀδυσῆα ἰδὼν, ἐρέειν' ὁ γεραίος·
 Εἰπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὃδ' ἐστί.
 Μείων μὲν κεφαλὴν Ἀγαμέμνονος Ἀτρεΐδαο,
 Εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 Τεύχεα μὲν οἱ κείται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 Αὐτὸς δὲ, κτίλος ὤς, ἐπιπωλείται στίχας ἀνδρῶν.
 Ἄρνειῷ μιν ἔγωγε ἔσχω πηγεσιμάλλῳ,
 Ὅστ' οἶων μέγα πῶῷ διέρχεται ἀργεννῶν.
 Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·
 Οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς, 200
 Ὃς τράφη ἐν δήμῳ Ἰθάκης, κραναῆς περ ἐούσης,
 Εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.
 Τὴν δ' αὐτ' Ἀυτήνωρ πεπνυμένος ἀντίον ἦῤα·
 ὦ γύναι, ἧ μάλα τοῦτο ἔπος νημερτὲς ἔειπες.
 Ἥδη γὰρ καὶ δεῦρό ποτ' ἦλυθε διὸς Ὀδυσσεύς 205
 Σεῦ ἔνεκ' ἀγγελίης σὺν Ἀρηϊφίλῳ Μενελάῳ·
 Τοὺς δ' ἐγὼ ἐξείνισσα, καὶ ἐν μεγάροισι φίλησα,
 Ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.
 Ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 Στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210
 Ἀμφῷ δ' ἐξομένῳ, γεραρώτερος ἦεν Ὀδυσσεύς·
 Ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
 Ἥ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,

Some say that the Amazons, by the mutilation of their breast, represented the male ideal in the female sex, as the Galli represented the female ideal in the male sex.

192. *Εἶπε*.—This verb is supposed to retain its *augment* through its moods and tenses; whereas the *iota* belongs to the present, sc. *ἔμπω*, whence *εἶπω* (as *σπένδω*, *σπείσω*). Comp. Butt. *Lex.* pp. 131, 132, and below, l. 438.

197. *FeFίσκω*.—From *Feίkw*, as *δεδίσκομαι* from *δείκνυμι*, *δείκω*.

201. Akin to *κραναός* is *κάρανον*, the Sabine *Herna*, Gaelic *Carn*, *cairn*, &c.

206. Ἀγγελία, "a message." There is not a masc. *ἀγγελίας*; or, *ἀγγελίης*, as some have fancied; the construction here is: "came on a message on account of thee" (*ἔνεκα σεῦ*); the more usual construction is the accusative, sc. *ἀγγελίην ἐλθεῖν*, Lat. *legationem obire*. Butt. *Lex.*

211. Ἐξομένων, Bentley.

212. Πᾶσιν, sc. ἐν, "amongst all." Μῆδεα ὑφαίνειν, Lat. *nectere consilia, fraudes*. Virg.

213. As fervid declamation and logical reasoning characterised the Athenians, so *βραχυλογία*, *terse brevity of expression*, the Spartans, who were Dorians: hence Mene-

Παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος,
 Οὐδ' ἀφαμαρτοεπῆς, εἰ καὶ γένει ὕστερος ἦεν. 215
 'Αλλ' ὅτε δὴ πολύμητις ἀναΐζειεν Ὀδυσσεύς,
 Στάσκειν, ὑπαὶ δὲ ἶδεσκε, κατὰ χθονὸς ὄμματα πῆξας,
 Σκῆπτρον δ' οὗτ' ὀπίσω, οὔτε προπρηνὲς, ἐνώμα,
 'Αλλ' ἄστεμφές ἔχεσκεν, αἰδρεῖ φωτὶ ἑοικώς.
 Φαίης κε ζάκοτόν τέ τιν' ἔμμεναι, ἄφρονα θ' αὐτῶς 220
 'Αλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἔει,
 Καὶ ἔπεα νιφάδεσσιν ἑοικότα χειμερῆσιιν,
 Οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος.
 Οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.
 Τὸ τρίτον αὐτ', Αἴαντα ἰδὼν, ἐρέειν' ὁ γεραίος. 225
 Τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἧς τε μέγας τε,
 'Εξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους;

laus is assigned this characteristic here, the poet evidently transferring the peculiarity of the Doric Laconians to the earlier Achæan inhabitants of that country. Hence arose the term "Laconic."

221. "But when at length (δὴ)."

223. βροτὸς, "mortal;" βρότος, "gore."

224. As εἶδος and ἰδόντες have not here the *F*, which they should have, and as Quintilian translates, "*hunc, ut deum, homines intuebuntur*," and as the line is, he says, a lame conclusion to the rest, Mr Brandreth boldly conjectures, τὸν τότε γ', ὥς τε θεὸν, ἡγασσάμεθ' εἰσορόωντες (?).

225—275. 225. "Again in the third instance." 226. "Who then is this other Achæan hero, brave, as well as tall in stature (the ἧς expresses, I think, his *appearance*; *stature*, as in the vulgar, though classical, Irishism, 'a brave big man'), having his head and broad shoulders prominent among the other Argives." 233. "When he would come from Crete." [The optative expresses an action often repeated.] 238. "Own brothers."

239. "Either they have not accompanied the expedition from the delightful Lacedæmon, or else, though they have accompanied it in their sea-roaming ships, yet they now, however (νῦν αὖτ'), feel reluctant to enter the battle, &c." 243. "But them by this time (ἤδη) the bounteous earth was detaining." 245. "Pledges of the oath to the gods (on ὕρκια, see Buttm. *Lex.*), inspiring confidence [*πιστὰ* is active]." 252. "That thou mayest slay the faith-inspiring pledges of the oath." 255. "The lady and her possessions are to follow as the prize of him, who shall have conquered; while the rest of us are to dwell, &c. (or rather, I think, giving the optative its proper sense, 'let them follow,' and 'let us dwell;' then, naturally, he uses the future, when speaking of the opposite party, the Achæans: "and they, on the other hand (δὲ), shall go, *νέονται*")." 258. "Achæa, beauty's favoured clime." [Wright.] 271. *Μάχαιραν*, "the dirk [or short sword]." 275. *Τοῖσιν*, "amongst them [or, 'for them']".

Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δία γυναικῶν
 Οὔτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν·
 Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι, θεὸς ὧς, 230
 Ἔστηκε· ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται·
 Πολλάκι μιν ξείνισσεν Ἀρηΐφιλος Μενέλαος
 Οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.
 Νῦν δ' ἄλλους μὲν πάντας ὄρῳ ἐλίκωπας Ἀχαιοὺς,
 Οὓς κεν ἐὺ γνοίην, καὶ τοῦνομα μυθησαίμην· 235
 Δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορά θ' ἱππόδαμον, καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 Αὐτοκασιγνήτῳ, τῷ μοι μία γείνατο μήτηρ.
 * Ἡ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
 * Ἡ δεῦρο μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροις, 240
 Νῦν δ' αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 Αἴσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοὶ ἐστιν;
 * Ὡς φάτο· τοὺς δ' ἤδη κατέχε φυσίζοος αἶα
 * Ἐν Λακεδαίμονι αὖθι, φάλη ἐνὶ πατρίδι γαίῃ.
 Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρουν ὄρκια πιστὰ, 245
 * Ἀρνε δύω, καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 * Ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
 Κήρυξ Ἰδαῖος ἥδ' ἐ χρύσεια κύπελλα,
 * Ὡτρυνε δὲ γέροντα παριστάμενος ἐπέεσσιν·
 * Ὅρσεο, Λαομεδοντιάδῃ· καλέουσιν ἄριστοι 250
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

237. Πολυ-δεύκης.—Lat. *Pol-lux* (comp. *δευκῆς*, *Hesych.*, with *lux*); so *d* is changed to *l* in *δάκρυμα*, *lachryma*. In *Κά-στωρ*, the same syllable appears as in *Κά-δμος*, *Κά-βειροι*, *Κά-δμιλος*. These two Tyndaridæ were originally Achæan deities of the Peloponnese (and indeed, in the *Iliad*, not deities at all). The Dorians, upon their invasion of the Peloponnese, finding the worship of the Tyndaridæ established, adopted it, giving it, at the same time, a military and political reference. This worship had originally (says Müller, in his *Dorians*) a double source, viz. the heroic honours of the human Tyn-

daridæ, and the ancient Peloponnesian worship of the great gods, or Cabeiri; and, in process of time, the attributes of the latter seem, by poetry and tradition, to have been transferred to the former, viz. the name of the sons of Zeus, the birth from an egg (perhaps connected with the *cosmogonic* egg), the alternation of life and death, the dominion over the winds and waves, &c. The images called *δόκανα*, consisting of two upright beams with two transverse ones, were at Sparta symbols of the Tyndaridæ Dioscuri, and accompanied the Spartan kings when taking the field.

Ἔς πεδῖον καταβῆναι, ὧ' ὄρκια πιστὰ τάμῃαι.
 Αὐτὰρ Ἀλέξανδρος καὶ Ἀρητίφιλος Μενέλαος
 Μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·
 Τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255
 Οἱ δ' ἄλλοι, φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες,
 Ναίοιμεν Τροίην ἐριβώλακα· τοὶ δὲ νέονται
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα.
 Ὡς φάτο· ῥίγησε δ' ὁ γέρον, ἐκέλευσε δ' ἑταίροις,
 Ἴππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
 Ἄν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τέϊνεν ὀπίσσω·
 Πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 Τῷ δὲ διὰ Σκαιῶν πεδίουδ' ἔχον ὠκέας Ἴππους.
 Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρῶας καὶ Ἀχαιοὺς,
 Ἐξ ἱππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν, 265
 Ἔς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 Ὄρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
 Ἄν δ' Ὀδυσσεὺς πολὺμητις· ἀτὰρ κήρυκες ἀγαυοὶ
 Ὀρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 Μίσγον, ἀτὰρ βασιλεῦσι ὕδωρ ἐπὶ χεῖρας ἔχουν· 270
 Ἀτρεΐδης δὲ, ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 Ἡ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 Ἀρνῶν ἐκ κεφαλῆων τάμνε τρίχας· αὐτὰρ ἔπειτα
 Κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοις·
 Τοῖσι δ' Ἀτρεΐδης μεγάλ' εὔχετο, χεῖρας ἀνασχών· 275
 Ζεὺ πάτερ, Ἰδὲθεν μεδέων, κύδιστε, μέγιστε,

257. Νέονται.—Fut., as βείομαι, &c., on which see a previous note.

268. Ἀγανός.—Th. ἀγαμαι.

270. Μίσγειν expresses "the mixture of wine in the same goblet," on the part of both the contracting parties, to symbolize friendship; κείρασαι, "to mix water with wine (Kennedy)." Κράσις is the mixture of two things that form a compound, as wine and water; but μίξις, of things that can be separated again; the former is *chemical*, the latter *mechanical* mixture (*Lid. and Scott*).

272. Αἶρω, ἔρμαι, ἔρωτο, changed into ἄωρτο as ῥήγνυμι,

ἔρρωγα· πίτω (or πίπτω), πίτωκα· ἀφίονται in the New Testament, for ἀφείνται. *Buttm.*

276—319. 278. "And, ye gods, who beneath earth (ὕπινεροι· th. ὑπὸ ἔνερσι, which is from ἐν ἔρα, "the earth") take vengeance on the weary dead, on him among them, I mean, whosoever is guilty of perjury." 282. "Let him have to himself" [αὐτός]. 285. "Let the Trojans in that case restore Helen (Kennedy)." Here, however, an *anacolonthon* seems to me to operate, as if a verb had preceded, e. g. "let it be ratified," taken out of l. 280; otherwise, if this

Ἡέλιός θ', ὃς πάντ' ἐφορᾷς, καὶ πάντ' ἐπακούεις,
 Καὶ Ποταμοὶ, καὶ Γαῖα, καὶ οἱ ὑπένερθε καμόντας
 Ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση.
 Ὑμεῖς μάρτυροί ἐστε, φυλάσσετε δ' ὄρκια πιστά.

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were an instance of an infinitive for an imperative, why should it not have been an infinitive in l. 282, and not *ἐχέρω*? 286. "A fine (*τιμή* see note on α'. 159)." 287. "And which may be recorded even among men of a future day." 288—90. "But if, &c., then (*αὐτὰρ*) shall I, in that case, even continue the battle afterwards." 292. "He spake and cut across the throats of the lambs (*ἀπὸ . . . τάμει*, tmesis)." 293. "Quivering." 299. "Whichever of the two parties shall have been first to commit injury in violation of the leagues, so, as this wine, may there flow to earth the brains of themselves and their children." 305. "I am resolved (*ἤτοι*) to go back." 306. "Since in no wise shall I endure [*τλῆναι*, as in Hor. : *impiae sponso potuere duro perdere ferro*], &c." 309. "The doom of death [metaphor from a race; as Virgil's *hic tibi mortis erant* ΜΕΤÆ]." 311. "He drew back the reins (*κατὰ . . . τεῖνεν*, tmesis)." 316. "Took and shook the lots." 319. Τίς, "many a one."

277. Apollo and Ἥλιος are quite distinct in Homer; nor was it until the Ionic philosophy identified the deities of the popular creed, partly with material powers, partly with the attribute of the universal intellect (*νοῦς*), that the doctrine was advanced of Apollo being the sun (Müll. *Dor.* I. 301). Ἥλιος.—Th. ἔλη. The feminine form is *σελήνη* (the aspirate becoming σ); in Latin the first syllable of the latter is omitted, sc. *luna*.

278. Καμόντας.—"*Defunctos laboribus*." Damm : but, says Buttmann, this, meaning "those who have escaped from their labours," is not according to the genius of that antiquity, in which the souls are rather described as losing the power and activity of life; he, therefore, considers it a euphemism (not, however, to soften the idea, but to avoid an unpleasant word) for the dead, sc. "the weary, the enfeebled," the *ἀμειψνοί*.

279. Οἱ . . . τίνυσθον, a plural nominative with a dual verb; another proof of the dual being but an old form of the plural. Donaldson gives four proofs: I. In many pronouns we find the oldest form of the root in the dual. II. We find in Homer this dual form used for plural. III. We have the analogy of our own and other languages, to prove that, of two forms of the same word, the older may be confined to vulgar use as a plural, while, in the more polished language, it is restricted to the number two. IV. Old grammarians censured the forms *dixere*, &c., for *dixerunt*, &c., as duals, though Cicero admitted them, as allowable though antiquated forms of the plural. The Scholiast, however, explains the dual verb in this passage thus: λέγει Πλούτωνα καὶ Περσεφόνην.

279. Ἀνθρώπους . . . ὅτις.—So Virg. (*Æn.* XII. 161) *interea reges, ingenti mole Latinus*, &c. The indefinite relative here more particularly defines the antecedent plural: "take vengeance on men, him of men, I mean, whosoever, &c."

Εἰ μὲν κε Μενέλαον Ἀλέξανδρος καταπέφνη,
 Αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 Ἥμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν
 Εἰ δέ κ' Ἀλέξανδρον κτείνει ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 Τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἦντιν' ἔοικεν,
 Ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 Εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πρίαμοιό τε παῖδες
 Τίнейν οὐκ ἐθέλωσιν, Ἀλεξάνδριοι πεσόντος,
 Αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινηῆς, 290
 Αὐθι μένων, εἴως κε τέλος πολέμοιο κιχέω.

Ἥ, καὶ ἀπὸ στομάχους ἀρῶν τάμε νηλεῖ χαλκῷ.
 Καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 Θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·
 Οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295
 Ἐκχεον, ἦδ' εὐχοντο θεοῖς αἰειγενέτησιν·
 Ὡδε δὲ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 Ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 Ὡδέ σφ' ἐγκέφαλος χαμάδις ῥέοι, ὥς ὅδε οἶνος, 300
 Αὐτῶν, καὶ τεκέων, ἄλοχοι δ' ἄλλοισι μιγεῖεν.
 Ὡς ἔφαν' οὐδ' ἄρα πῶ σφιν ἐπεκράλαινε Κρονίων.
 Τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ξείπε·

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
 Ἥτοι ἐγὼν εἰμι προτὶ Ἴλιον ἠνεμόεσσαν 305
 Ἀψ, ἔπει οὐπω τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι
 Μαρνάμενον φίλον υἱὸν Ἀρηϊφίλῳ Μενελάῳ.
 Ζεὺς μὲν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 Ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

287. The *τιμὴ* sought was an indemnification for losses, sufficient to show the principle on which the war was conducted, viz. the maintenance of a *legal right*, and a tenacious regard to the point of honour. Hence Æschylus in his Agamemnon calls Menelaus *ἀντίδικος*, a plaintiff seeking redress from the only competent tribunal of those times. Kennedy, *Præ-*

290. Ποινης.—Th. *φόνος*, strictly, "quit-money for blood spilt," the fine paid by the slayer to the kinsman of the slain, as a ransom for all consequences (the old English *were, were-geld*); hence, as here, a *ransom*; or, *satisfaction-money* in general.

300. Χαμάδις, *χαμαί*, from an old root *χαμός*, *χαμή*, akin to the Lat. *humus*, *humī*.

309. Πεπρωμένον.—From *πο-*

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς· 310
 * Ἄν δ' ἄρ' ἐβαιν' αὐτὸς, κατὰ δ' ἡνία τείνεν ὀπίσσω,
 Πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 Τῷ μὲν ἄρ' ἄσφοβροι προτὶ Ἴλιον ἀπονέοντο.
 * Ἐκτωρ δέ, Πριάμοιο παῖς, καὶ δῖος Ὀδυσσεύς
 Χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 Κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
 * Ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 Λαοὶ δ' ἡγήσαντο θεοῖς, ἰδὲ χεῖρας ἀνέσχον·
 * Ὡδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
 . Ζεῦ πάτερ, Ἰδὼθεν μεδέων, κύδιστε, μέγιστε, 320

ρεῖν, ἔπορον, "to impart," "to allot," comes a perfect passive *πέπωμαι*, "I am allotted, fated;" a similar *metathesis* appears in *μολεῖν*, *ἐμολον*, *μέμβλωκα* (MOA becoming MAO; as here ΠΟΡ, ΠΡΟ). Buttmann's *Irregular Verbs*.

310. As being victims of "malediction," the lambs are not eaten. *Dacier*.

313. Ἀσφοβροί.—Th. ἀψ and ῥέω, properly, "flowing back;" hence, "returning back." Döderlein says the theme is ἔρρω.

320—380. 326. "They then sat where the high-paced [th. *ἀείρω* ποῦς, "pawing"] steeds of each were standing [taken by *zeugma* out of *κείρο*], and their variegated armour lay." 334. "He slung (by a belt) around his shoulders his sword." 338. "The spear, which fitted well his hand." 340. "On either side of the host (*ἐκάτερθεν*=*ἐκατέρωθεν*, governing *ὀμίλου* "from the host on both sides.")" 348. "Nor did the copper of the spear penetrate [sc. the shield], for its point was bent upward (*ἀνά*) in the powerful shield." 353. "That every one may shudder to do a wrong to an entertainer [verbs of "doing" have two accusatives, one of the person, the other of the thing],

whoever may have shown them acts of friendship. He spake, as I have said (*ῥά*), and, having brandished, he hurled forward his long-shafted spear [th. *ὄσχος*, "the shaft;" *Lidd.* and *Scott*: the ordinary explanation is "long-shadow-casting," th. *σκιά*, which appears to me a rather inept epithet], and smote the evenly-rounded shield of Priam's son [*βάλε* ... *κατὰ* for *κατέβαλε*]." 358. Ἠρήρειστο [*ἔρειδω*], "and was forced through, &c." 359. "And quite through, beside the flank, the spear pierced the tunic; but the other inclined his body, and thus escaped gloomy destiny." 362. "Uplifting (the sword), he smote the helmet's cone [ridge]; and thereupon (*ἄρα*) around it [the helmet], shivered into three and four pieces [*διατρυνεῖν*, 2nd aor. pass. participle of *διαθρύπτω*], it dropped from his hand." 366. "Assuredly, I thought [lit. "I said to myself," the mid. voice] I should take vengeance on Alexander for his baseness [sub. *ἐνεκα* to *κακότητος*]." 367. "The spear hath rushed [1st aor. pass. from *αἰώσω*] ineffectual from my hand [*παλάμῳ*, the old genitive], &c." 369. "He spake, and, having rushed onward, he caught him by the horse-haired helm, and, having

‘Οππότερος τάδε ἔργα μετ’ ἀμφοτέροισιν ἔθηκε,
Τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,
‘Ημῖν δ’ αὖ φιλότῃτα καὶ ὄρκια πιστὰ γενέσθαι.

‘Ὡς ἄρ’ ἔφαν· πάλλεν δὲ μέγας κορυθαίολος Ἔκτωρ,
‘Αψ ὁρώων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν. 325

Οἱ μὲν ἔπειθ’ ἴζοντο κατὰ στίχας, ἦχι ἐκάστω

‘Ιπποὶ ἀερσίποδες, καὶ ποικίλα τεύχεα κείτο.

Αὐτὰρ ὃγ’ ἀμφ’ ὥμοισιν ἐδύσατο τεύχεα καλὰ

Δίος Ἀλέξανδρος, Ἑλένης πόσις ἡὔκόμοιο.

Κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε 330

Καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·

Δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν

Οἷο κασιγνήτοιο Λυκάονος· ἤρμοσε δ’ αὐτῷ·

‘Αμφὶ δ’ ἄρ’ ὥμοισι βάλετο ξίφος ἀργυρόηλον,

Χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335

turned him [active voice], he dragged him towards the well-greaved Achæans; and the embroidered strap beneath the tender neck was choking him, the strap, I say, which beneath his chin had been extended, as the band of the helmet; and now he would have both dragged him off, and borne away for himself [mid. voice] renown unspeakable [th. α and εἰπεῖν, Lidd. and Scott's *Lex.*], had not, &c.”

324. Κορυθαίολος, “helmet-waving.” Th. αἰόλος, “quickly-moving,” from αἶω, αἶμι, sc. “moving with the wind;” hence would follow its meaning of “variegated,” sc. from the variety of light and shade produced by quick motion; thus, in Latin, *coruscus* (is this connected with κόρυς?). Αἰόλος is the god of the winds, sc. “the changeable.” *Buttm.*

326. Ηἶχι, Epic for ἦ.

327. Ποικίλος.—The root appears in the Latin *pingere*, *pic-tus*.

331. Ἐπισφύρια are the clasps that secure the greaves over the ancles (ἐπὶ σφυρά).

333. Οἷο for οὐδ, for ἑαυτοῦ.

335. Χάλκεον.—Copper (χάλκος, *æs*) was the first metal men learnt to smelt; whence Hesiod (*Op. et Dies*, α'. 149): τοῖς δ' ἦν χάλκεα μὲν τεύχεα, χάλκεοι δὲ τε οἴκοι, χαλκῷ δ' ἐργάζοντο· μέλας δ' οὐκ ἔσκε σίδηρος. Hence, it afterwards was used for *metal* in general, as *iron*, *steel*, &c.; and, thus, for the *sword*, *spear*, or any *armour*. It is always in the singular. Though the ancients knew *bronze*, sc. a mixture of copper and tin, they were quite ignorant of our *brass*, a mixture of copper and zinc. R. Westmacott, and Lidd. and Scott's *Lex.* Σάκος (th. σάττω) is a more poetic word than ἀσπίς; it is more often applied to the oblong, oval shield, though not always; the ἀσπίς is generally applied to the accurately-round shield, especially that of Argos, which was thus distinguished from the ordinary Greek shield; so *clupeus* is the rounded shield; *scutum*, the oblong shield, shaped like a door (θύρα). In Homer the shield is supported by a belt; the Carians

Κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην ἐϋτυκτον ἔθηκεν,
 Ἴππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
 Εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμῃφιν ἀρήρει.
 Ὡς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340
 Ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώωντο,
 Δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορώοντας,
 Τρώας θ' ἵπποδάμους καὶ ἑυκνήμιδας Ἀχαιοὺς.
 Καὶ ῥ' ἐγγὺς στήτην διαμετρητῶ ἐνὶ χώρῳ,
 Σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345

Πρόσθε δ' Ἀλέξανδρος προῖει δολιχόσκιον ἔγχος,
 Καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἔισην,
 Οὐδ' ἔρρηξεν χαλκὸν, ἀνεγνάμφθη δέ οἱ αἰχμῇ
 Ἀσπὶδ' ἐνὶ κρατερῇ· ὃ δὲ δεύτερος ὤρνυτο χαλκῶ
 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί· 350

Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργε,
 Δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον·
 Ὅφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων,
 Ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχη.

Ἦ ρα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος, 355
 Καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔισην.
 Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 Καὶ διὰ θώρηκος πολυδαυδάλου ἡρήρειστο.

Ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
 Ἐγχος· ὃ δ' ἐκλίνθη, καὶ ἀλεύατο κῆρα μέλαιναν. 360
 Ἀτρεΐδης δὲ, ἐρυσσάμενος ξίφος ἀργυρόηλον,
 Πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῇ

afterwards introduced the *κανῶν*, or, band of metal or leather, passing from rim to rim, to which were affixed iron bars crossing each other like the letter X; this apparatus was termed *ὀχάνη* or *ὀχανον*. See, however, Liddell and Scott, under *κανῶν*.

340. Ἐκάτερθεν ὀμίλου, "on either side of the host."

355. Ἀμπεπαλὼν, sc. ἀναπαλὼν, with the epic redupl., and the *ἀμ* for *ἀν* (for *ἀνὰ*), by an assimilation to the *π*, *μ* being also a labial.

357. Δῖα. — Lengthened by *arsis*. Clarke thinks this is done to express the rush of the spear. Ὀβριμον.—Th. *βρι-*, *βρίθω*, *βριαρός*, the *ο* being prefixed, as in *μόργνυμι*, *ὁμόργνυμι*.

359. Ἀντικρὺ means *ἐξ ἐναντίας*, *ἐ regione*; *αντικρὺς* = *φανερῶς*. Διάμησε.—From *ἀμάω*, "to mow;" th. *ἄμα*, sc. to make a level surface.

360. Ἀλεύατο.—Another aoristic form without the *σ*. See above.

362. The *φάλος* is the hard substance rising from the top of

Τριχθά τε καὶ τετραχθά διατρυνφὲν ἔκπεσε χειρός.

Ἀτρείδης δ' ὦμωξεν, ἰδὼν εἰς οὐρανὸν εὐρύν·

Ζεὺ πάτερ, οὔτις σείο θεῶν ὀλοώτερος ἄλλος.

365

Ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος.

Νῦν δέ μοι ἐν χεῖρεσσ' ἔαγῃ ξίφος· ἐκ δέ μοι ἔγχος

Ἠίχθη παλάμῃφιν ἐτώσιον, σὶδ' ἔβαλόν μιν.

Ἦ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης,

Ἐλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοὺς·

370

Ἀγχε δέ μιν πολύκεστος ἱμάς ἀπαλὴν ὑπὸ δειρῆν,

Ὅς οἱ ὑπ' ἀνθερέωνος ὄχευς τέτατο τρυφαλείης.

Καὶ νύ κεν εἰρυσσέν τε, καὶ ἄσπετον ἦρατο κῦδος,

Εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,

Ἦ οἱ ῥῆξεν ἱμάντα βοὸς ἱφι κταμένοιο·

375

Κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.

the helmet, reaching from the crest to the forehead; when the φάλος stretched from the crest backward as well as forward, to receive the more plumes, the helmet was called ἀμφίφαλος. Φάληρος, a word not found by itself, but which appears in τετραφάληρος, "four-crested," is either the "crest," or an epithet of it; and, thus, it passed on to the signification of the fastening of such a plume in the φάλος. Φάλος was afterwards called κῶνος, being "a metal ridge," in which the plume was fixed. Τρυφάλεια is a "bore-coned helmet," from τρύω and φάλος, as opposed to the κατ-αἶτυξ, which had neither cone nor crest. It is generally used in the case of ordinary persons; hence appears the falsity of the derivation from τρεῖς φάλοι. Φάλαρα signified that part of the helmet which protected the cheeks; as also "horse-trappings." Buttmann's *Lex.* Lid. and Scott take the φάλος to be the "shade" or "fore-piece" of the helmet, and consider φάλαρα to be pieces attached to the φάλος, as cheek-plates. Akin

to φάλης. Lat. *palmus*, our *pole*. Φαλός, oxytone, is an adjective, "shining."

367. Ἐάγῃ—The syllabic argument shows this to be ἔ*Ἔ*άγῃ· *Ἔ*άγω or *Ἔ*άγνυμι is distinguished by the *F* from *ἄ*γω, "to lead." The *a* is long by nature, as in *ἔ*αγα· but we meet *ἔ*αγην only in one passage in Homer (Il. λ. 658), and this, perhaps, may be long by arsis. Heyne would write the *F* and long *a* invariably.

371. Ἀπαλός.—Th. ἄπτω, ἀφή.

374. The old ablative-ending in δ appears in Ἀφροδ-ίτη. Th. ἀφρός.

375. It was the opinion that hides of oxen, that had been killed by violence, were better than those of oxen that died a natural death.

376. Κεινή.—For κενή, "empty;" but κείνος, κείνη, κείνο, for *ἐ*κείνος, &c., the pronoun. Heyne would read, to obviate hiatus, τρυφάλει' ἄμα *Ἔ*σπετο· the aspirate of ἄμα, however, and the division of the verse by the trochaic caesura at τρυφά | λειᾶ, appears to be a sufficient excuse for the hiatus.

Τὴν μὲν ἔπειθ' ἦρωσ· μετ' ἔϋκνήμιδας Ἀχαιοὺς
 ῥίψ' ἐπιδυνήσας, κόμισαν δ' ἐρήρηες ἐταῖροι.
 Αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
 Ἐγχεὶ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ῥεῖα μάλλ', ὥστε θεός· ἐκάλυψε δ' ἄρ' ἥερι πολλῇ,
 Καδ δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ, κηέοντι.
 Αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχανε
 Πύργῳ ἐφ' ὑψηλῷ· περὶ δὲ Τρωαὶ ἄλις ἦσαν·

381. Ἄηρ, th. αῶ, "to blow," *gen.* ἥερος, "the lower air;" but αἶθρ, "the pure upper air," th. αἶθω, "to burn," because the ancients, who thought that our atmosphere was damper and thicker, represented the purity of the upper air as of a "fiery" nature. Ἄηρ means also "fog," sc. thickened air; it was supposed that, when it signifies "air," it is masculine; but fem., when "darkness." Voss more correctly regards the fem. as epic usage; the masc., that of later writers. Il. ε'. 776, ἥερα πούλην, &c., proves nothing, as the masculine adjective stands for the feminine, *metri gratiā*. Buttmann's *Lex.*

382—460. 385. "And with her hand having caught Helen by her divine [like ἀμβρόσιος or, "scented, fragrant"] garment, she shook it." 386. "Assuming the likeness of an aged crone." 388. "Who used to card, &c. [ἥσκειν, imperfect, with the locative ending ν, from ἀσκήω]." 391. "His rounded bed (δινωτὸς, "turned in a lathe," and, so, "well wrought."): 398. "Naturally (ἀρα), she was then amazed." 399. "Cruel one, why art thou ever desiring to practise these arts of deception upon me? Art thou about to lead me anywhere farther to any of the fair-situated cities of, &c. . . .?" Πῇ πολίων = ποῦ γῆς, as in Lat., *ubique gentium*, an adverb governing the genitive,

since the adverb is in fact merely a case of the adjective, πὸς, πῇ, πῶν, of which ποῦ, signifying "rest," is the genitive; and ποῖ, "motion," the dative: πῇ, or πῇ, is also the dative; and thus, with a substantive understood, it is followed by a genitive; as, πῇ πολίῃ πολίων. 402. "If thou hast there also any favourite among, &c." 403. "Is it because in sooth (δῆ) Menelaus, now having conquered Alexander, wishes to bring me, &c. . . ; is it, I say (δῆ), on this account, that you have taken your position here beside me?" 409. "Until he make thee his spouse, or the same hero haply [the δὲ expresses strong indignant irony; comp. Virgil: *nunc dextrā ingemians ictus, nunc ille sinistrā*] his slave." 420. "She escaped the notice of all the Trojan matrons, for (δὲ) the deity led the way." 430. "Assuredly heretofore at least (γὰρ) you used to boast that you were, &c." 433. "I, for my part, advise thee to cease, and not to engage in war and battle against (ἀντίβιον) Menelaus." 450. "(Trying) if anywhere he could set eyes (ἑσθέρω, from α and θεωρέω, "to discover after much looking") upon Alexander." 453. "For they were not likely to conceal him at least through friendship, if any should see him."

383. Καλέουσ', sc. καλέουσα, Ion.

Χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα· 385
 Γρητὶ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,
 Εἰροκόμφῃ, ἣ οἱ Λακεδαίμονι ναιεταώσῃ
 Ἦσκειν εἴρια καλὰ, μάλιστα δέ μιν φιλέεσκε·
 Τῇ μιν ξεισαμένη προσεφώνεε δι' Ἀφροδίτῃ·
 Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι· 390
 Κεῖνος ὄγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,
 Κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 Ἄνδρ' ἱμαχιστάμενον τόνγ' ἔλθειν, ἀλλὰ χορόνδε
 Ἔρχεσθ', ἥ ἐ χοροῖο νέον λήγοντα καθίζειν.
 Ὡς φάτο· τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσιν ὄρινε· 395
 Καί ῥ' ὥς οὖν ἐνοησε θεᾶς περικαλλέα δειρῆν,
 Στήθεά θ' ἱμερόεντα, καὶ ὄμματα μαρμαίροντα,
 Θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζε.
 Δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν;
 Ἦ πῇ με προτέρω πολλῶν εὖ ναιομενάων, 400
 Ἄξεις, ἥ Φρυγίης, ἥ Μηονίης ἐρατεινῆς,
 Εἴ τις τοῖ καὶ κείθι φίλος μερόπων ἀνθρώπων;
 Οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
 Νικήσας ἐθέλει στυγερῇν ἐμὲ οἰκαδ' ἄγεσθαι,
 Τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέσθης; 405
 Ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόειπε κελεύθους·
 Μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
 Ἄλλ' αἰεὶ περὶ κείνον ὀτίζυε, καὶ ἐ φύλασσε,
 Εἰσόκε σ' ἡ ἄλοχον ποιήσεται, ἥ ὅγε δούλην.
 Κεῖσε δ' ἐγὼν οὐκ εἴμι, νεμεσσητὸν δέ κεν εἴη, 410
 Κείνου πορσανέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
 Πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ.

385. Χειρὶ is the dative of the instrument. Ἐανοῦ is governed by *κατὰ* understood, says Kennedy; but Kühner rightly states that verbs of contact, *ex. gr.* "to take hold of," govern the genitive, as it is a part, not the whole, which is touched. Ἐᾶνός, "a garment," is a substantive, and is from *ἔω, ἔννυμι*, "to put on," as *στέφανος*, from *στέφω*. Ἐᾶνός is an adjective, from *ἔω*, sc. "yielding," "flexible" (as *τρεῖνός*, or *-ής*, from

τράω), the aspirate of the adjective arising from its assimilating itself to the substantive, being frequently an epithet of it.

408. Ὀτίζυε.—From the sound *οἶ*, as *οἰμώζω*, from *οἶμοι*.

411. Πορσανέουσα, "about to tend his couch;" Ion. for *πορσανέουσα* the Attics contract the Ion. form to *πορσανοῦσα*.

412. "I feel woes;" not, as Kennedy, *ἔχω* put for *ἔξω*.

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτῃ·
 Μὴ μ' ἔρεθε, σχετλίῃ· μὴ χωσαμένη σε μεθείω,
 Τῶς δέ σ' ἀπεχθήρω, ὥς νῦν ἔκπαγλα φίλησα· 415
 Μέσσω δ' ἀμφοτέρων μητίσσομαι ἔχθεα λυγρὰ,
 Τρώων καὶ Δαναῶν· σὺ δέ κεν κακὸν οἶτον ὀλῃαι.
 ὦς ἔφατ'· ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυία·
 Βῇ δὲ κατασχομένη ἑανῶ ἀργῇτι φαεινῶ,
 Σιγῇ· πάσας δὲ Τρῶας λάθειν, ἦρχε δὲ δαίμων. 420
 Αἶ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,
 Ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 Ἡ δ' εἰς ὑψόροφον θάλαμον κίε διὰ γυναικῶν.
 Τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτῃ,
 Ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425
 Ἔνθα κάθιζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 Ὅσσε πάλιν κλῖνασα· πόσιν δ' ἠνίπαπε μύθῳ·
 Ἦλυθες ἐκ πολέμου· ὥς ὠφελες αὐτόθ' ὀλέσθαι,
 Ἀνδρὶ δαμείς κρατερῶ, ὃς ἐμὸς πρότερος πόσις ἦεν·
 Ἡ μὲν δὴ πρὶν γ' εὐχέ' Ἀρηϊφίλου Μενελάου 430
 Σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχρ' ἑτέρως εἶναι·
 Ἄλλ' ἴθι νῦν προκάλεσσαι Ἀρηϊφίλου Μενέλαον
 Ἐξ αὐτῆς μαχέσασθαι ἐναντίον· ἀλλὰ σ' ἔγωγε
 Παύσασθαι κέλομαι, μηδὲ ξανθῶ Μενελάῳ
 Ἀντίβιον πόλεμον πολεμίζειν ἥδὲ μάχεσθαι 435
 Αφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμείης.
 Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπε·
 Μὴ με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.

414. Σχετλίη, "perverse one." The general rule in Homer is, that a short vowel before a mute, preceding a liquid, is long in both *arsis* and *thesis*, with very few exceptions, and those in *thesis*. In Euripides, Aristophanes, and downwards, such a vowel is almost invariably made short. There are, however, certain combinations of a mute and liquid which never allow in any writer the preceding vowel to be short; the chief of these are β, γ, or δ, before λ, μ, or ν.

425. Ἀντί' Ἀλεξάνδροιο, "in

a position opposite Alexander." An accusative neuter used adverbially.

438. The reading ἐνίσπε would be wrong, as that verb means "to speak to" = ἐνέπειν, and is followed by an accusative of the thing, and a dative of the person; but ἐνίπτω, "to reproach," takes an accusative of the person and a dative of the thing. Ἐνίπω is an expansion of ἐμπω, the nasal form of ἔπω, as ἐνέκω (ἡνεγκα, ἡνείκα) of ἔγκω (whence ὄγκος, as ὀμφή, from ἐμπω), the nasal of ἔχω.

Νῦν μὲν γὰρ Μενέλαος ἐνίκησε σὺν Ἀθήνῃ·
 Κεῖνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 Ἄλλ' ἄγε δὴ φιλότῃ τραπέιομεν εὐνηθέντε·
 Οὐ γάρ πώ ποτέ μ' ὦδε ἔρωσ φρένας ἀμφεκάλυψεν,
 Οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
 Ἐπλεον ἄρπάξας ἐν ποντοπόροισι νέεσσι,
 Νήσφ δ' ἐν Κρανάῃ ἐμίγην φιλότῃ καὶ εὐνῇ 445
 Ὡς σεο νῦν ἔραμαι, καὶ με γλυκὺς ἡμερος αἰρεῖ.
 Ἦ ῥα, καὶ ἦρχε λέχοσδε κιών, ἅμα δ' εἴπετ' ἀκοιτῖς.
 Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.
 Ἀτρεΐδης δ' ἄν' ὄμιλον ἐφόλτα, θηρὶ ἔοικώς,
 Εἷ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
 Ἄλλ' οὔτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 Δεῖξαι Ἀλέξανδρον τότε Ἀρηϊφίλῳ Μενελάῳ·
 Οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο·
 Ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 Τοῖσι δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων· 455
 Κέκλυτέ μεν, Τρῶες, καὶ Δάρδανοι, ἧδ' ἐπικούροι·
 Νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενελάου·
 Ὑμεῖς δ' Ἀργεῖν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 Ἐκδοτε, καὶ τιμὴν ἀποτινέμεν, ἥντιν' ἔοικεν,
 Ἦ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460
 Ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

Ruhnck. (*Ep. Crit.*) derives ἐνίπτω from ἵπος, ἵπῳ but Buttmann from νῖπ-, since he doubts whether a verb, compounded in the *separable* mode (as ἐνίπτω from ἵπτω would be), can be so old as to take the augment and reduplication joined to the preposition; so ἐρείπω is akin to ῥίπτω, ῥιπή.

441. Τραπέιομεν.—Like βείομεν, an old subjunctival future; the subjunctive was an old future, and the way the modern form arose appears to me to be this: first, τραπίσομεν then, the σ being vocalized to ι, τραπέιομεν

from which, on the principle of compensation, the antepenult being shortened and the penult lengthened, we get τραπέωμεν, and, finally, τραπέομεν. The expression in this passage is probably from τέρπω, by metathesis.

453. Heyne proposes ἐκευθον ἄν, "would have concealed;" ἄν is only joined to the *past* tenses of the indicative, and not even to the perfect, since that tense has too *present* a meaning; ἄν is thus used only in *conditional* clauses, i. e. it implies an antecedent condition.

ΟΜΗΡΟΥ ΊΛΙΑΔΟΣ

ΠΑΨΩΙΔΙΑ Ἡ ΓΡΑΜΜΑ, Δ'.

ἘΠΙΓΡΑΦΗ'.

Δέλτα, θεῶν ἀγορῇ, ὄρκων χύσις, ἄρεος ἀρχή.

ΟΙ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
 Χρυσέῳ ἐν δαπέδῳ, μετὰ δὲ σφισι πότνια Ἥβη
 Νέκταρ ἑωνοχόει· τοὶ δὲ χρυσέοις δεπάεσσιν

1—49. 1. "Meanwhile the gods, seated beside Zeus, were conferring together." 3. "They pledged one another in golden cups." 6. Παραβλήδην, "sarcastically;" lit. "with a side meaning," [or, *with comparisons*]; or, according to others, "speaking against," ἑξ ἀντιβολῆς, i. e. "answering." 9. "But, notwithstanding this, they are satisfied, seated apart, to be mere lookers-on; while, on the other hand, the sweetly-smiling Aphrodité (*quam Jocus circum volat et Cupido*, Hor. *Carm.*) is ever at his side." 17. "If, then, this be pleasing and satisfactory to all of you in the same way as it is to me, then [Jupiter, says Buttman, thinks that, by the manner in which he has put the two questions for their choice, he has made it sufficiently plain, that his own opinion is in favour of the second; see Buttman's article on αὐτως, and also a previous note], in that case (ἦτοι), let the city of king Priam on the one hand (μὲν) be peacefully (ruled and) inhabited (as before), and on the other hand (δὲ) let Menelaus, &c." 20. Ἐπίμυξαν, "muttered their displeasure."

28. "A force, the source of ills to Priam, &c." 31. "Relentless one, in what respect now do Priam and Priam's sons do thee so many ills, that thou art so implacably impatient to overthrow in utter destruction (ἑξ-αλάπαξαι), &c." 36. "Then possibly you might satiate your anger to the full (ἑξ-ακέσαιο)." 37. "Lest this quarrel should hereafter be a great source of contention between thee and me." 40. "When, haply, I also (as well as thou) shall ardently wish [ἰθέλω is here used of a god, contrary to Homer's general usage, and the distinction mentioned already (α'. 112) between βούλομαι and ἰθέλω, sc. Buttman's, as Homer's gods are very second-rate personages, and think and act as mere men] to destroy utterly that city (τήν), where, &c." 43. Cowper thus translates this *oxymoron*:—"not pleased myself, yet not unsatisfied, so thou be pleased." 44. "For whatever cities are situated, &c.... of these, I say, sacred Ilium was pre-eminently (πῆρι for περισσῶς) honoured by me in my esteem, &c."

3. Ἐφονόεσι.—This was, in

Δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 Αὐτὶκ' ἐπειρᾶτο Κρονίδης ἐρεθίζμεν Ἥρην,
 Κερτομόλοις ἐπέεσσι παραβλήδην ἀγορεύων·

Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
 Ἥρῃ τ' Ἀργεῖν, καὶ Ἀλαλκομενηὶς Ἀθήνη·
 Ἄλλ' ἦτοι ταί, νόσφι καθήμεναι, εἰσορόωσαι
 Τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ
 Αἰεὶ παρμέμβλωκε, καὶ αὐτοῦ κῆρας ἀμύνει·
 Καὶ νῦν ἐξεσάωσεν διόμενον θανέεσθαι.

Ἄλλ' ἦτοι νίκη μὲν Ἀρηϊφίλου Μενελάου·
 Ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα·
 Ἡ ρ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῆν
 Ὅρσομεν, ἧ φιλότῃτα μετ' ἀμφοτέροισι βάλωμεν.
 Εἰ δ' αὖτως τόδε πάσι φίλον καὶ ἥδὺ γένοιτο,
 Ἦτοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἀνακτος,
 Αὖτις δ' Ἀργεῖνν Ἑλένην Μενέλαος ἄγοιτο.

Ὡς ἔφαθ'· αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ·
 Πλησάιαι αἶγ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέεσθην.

after-times, the Attic form for *ῥινοχόει*, from *οἶνον* and *χέω*, q. d. "poured out this nectar, which is to the gods what *wine* is to men."

4. Δειδέχεται.—For *δείδεχνται*. This is by metathesis for *δείδεχνται*, the third plural perfect passive regularly, from *δείκνυμι*, *δείδειγμα*, the original idea being the "stretching out" of the hand, the cup, &c., with which that of "pointing with the finger" corresponds very well. Buttman's *Irregular Verbs*.

6. Παραβλήδην, "ἐκ παραβολῆς καὶ συγκριτικῶς." Sch. B. "Comparat duas deas uni et quidem infirmiori." Damm. Mure thinks the squabbles of Jupiter and Juno are satirical to banter the extravagance of the popular theology. But it is very unlikely any comical element should be *intentionally* introduced in so rude an age, and by a poet essentially popular in spirit and details.

8. Ἀλαλκομενηίς.—An epithet of Athené, derived from the Boeotian town Alalcomenæ (*Aristarch.*); or from a Boeotian autochthonous hero, Alalcomenes; or *ἀλαλκεῖν*, sc. "the guardian-goddess;" or from the Hebrew *Halach*, *Halchom*, "the unconquered divinity" (Kennedy), a Phœnician title.

11. Παρ.—The old form of *παρά*. See above, 1. α. *Μέμβλωκε*, for *μεμόληκε*, from *βλώσσω*. The principle of metathesis appears in *βλώσσω*, *μολοῦμαι*, *ἐμολον*, *μέμβλωκα* (MOA-, MAO-); so *βοροτός*, *μόρος*, *mors*, *mortalis*; whence *ἀμβροτός*. See γ'. 309. In Greek (observes Buttman, *Lex.* p. 189), *βρ* and *βλ* frequently come from *μ*, followed by a vowel before *ρ* or *λ*. So *βλαξ*, *μαλακός*, *βλιττω*, *μέλι*. Buttman. *Lex.* pp. 84, 189.

18. Οἰκέοιτο, a trisyll. by synizesis.

Ἦτοι Ἀθηναίῃ ἀκέων ἦν, οὐδέ τι εἶπε,
 Σκυζομένη Διὶ πατρὶ, χόλος δέ μιν ἄγριος ἦρει·
 Ἥρῃ δ' οὐκ ἔχαδε στήθεος χόλον, ἀλλὰ προσηύδα·
 Αἰνότετε Κρονίδῃ, ποῖον τὸν μῦθον ξεῖπες; 25
 Πῶς ἐθέλεις ἄλιον θεῖναι πόνον, ἦδ' ἀτέλεστον,
 Ἴδρῳ θ', ὃν Ἴδρωσα μόγῃ; καμέτην δέ μοι ἵπποι
 Λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ, τοῖό τε παισίν.
 Ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
 Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30
 Δαιμονίῃ, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
 Τόσσα κακὰ ρέζουσιν, ὅτ' ἀσπερχές μενεαίνεις
 Ἰλίου ἐξαπατάει εὐκτίμενον πτολλέθρον;
 Εἰ δὲ σύ γ', εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ,
 Ὡμὸν βεβρώθοις Πριάμον Πριάμοιό τε παῖδας, 35
 Ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 Ἔρξον, ὅπως ἐθέλεις, μὴ τοῦτό γε νεῖκος ὀπίσσω
 Σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 Ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 Ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαπατάει 40
 Τὴν ἐθέλω, ὅθι τοὶ φίλοι ἀνέρες ἐγγεγάσι,
 Μῇ τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἑᾶσαι·

23. Σκύζομαι.—Th. κύων, sc. "to snarl;" or, ἐπισκύνιον, "the skin on the brows of a lion," sc. "to look furious," "knit the brow." Schol. Theocr. 16. 8.

24. Müller, in his *Scient. Mythol.*, remarks:—"Why is Hera, the great mother of nature and goddess of marriage at Argos, so morose and vindictive in Homer? The impression came to the poet, undoubtedly, through the myths and poems regarding Hercules, in which the Ἥρας χόλος was the obstructing principle." His conclusion from this and other instances is, that the so-much-complained-of immorality of Olympus arose chiefly from the intricate condition of the Greek religion, in which things, that had originated in different places, and belonged to different epochs of religious

thought, were all united into one mass.

27. Ἴδρῳ for Ἴδρῳτα, as ἰχῶ for ἰχῶρα. Ernesti prefers the common reading Ἴδρῳθ', and no comma at ἀτέλεστον. Ὄν is long by arsis.

33. Εὐκτίμενον, "fair-situated," or "well-inhabited." Th. κτίμενος, κτίζω.

35. Actius Labeo, who translated most of the Iliad into Latin, rendered this line: *crudum manduces Priamum Priamisque pisinnot*. Cn. Mattius was another translator of the Iliad; Liv. Andronicus also in Iambics; but Petrarch and Boccaccio caused the first complete version in Latin to be made by Leontius. Ὡμός, "raw, cruel," Lat. *crudus, crudeus*; ὤμος, "a shoulder."

42. Διατρίβειν.—Infinitive for imperative; see above.

Καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.
 Αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀσπερόδεντι
 Ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων,
 Τάων μοι πέρι κῆρι τίεσκετο Ἴλιος ἱρῇ,
 Καὶ Πριάμος, καὶ λαὸς ἔϋμμελίῳ Πριάμοιο.
 Οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἔϊσης,
 Λοιβῆς τε, κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.
 Τὸν δ' ἡμέιβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 Ἥτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
 Ἄργος τε, Σπάρτη τε καὶ εὐρύγυνια Μυκῆνη·

47. Ἐϋμμελίῳ.—A contracted Doric Gen. for ἔϋμμελίας, from ἔϋμμελίας, or -ης, "skilled in the ashen (μελία) spear."

48. Δαίς.—Th. δαίω, "to divide," sc. where each was allotted his share; but, δαίς, "a torch." Εἰλαπίνῃ (from πίνειν κατ' εἴλας, "companies;" or εἴλη, "evening;" or λάπτω) is given by one host; γάμος, "a marriage-feast;" ξρανός, "a contribution-supper." All these three are comprehended in δαίς.

49. I would humbly suggest that ἡμεῖς, in this line, refers to the gods in general, and not to Zeus alone; for, in speaking of himself, he used the singular number μοι in the previous line; he would not, therefore, be likely, in this line, to use the plural, if speaking of himself alone; besides, what would be the sense of the clause, if ἡμεῖς referred to Zeus alone? The sense seems to be this:—"For this (sc. λοιβῆς κνίσσης τε) is that which we, the gods, have assigned to us (are presented with) as our due honour." Γέρας is usually that gift of honour, which the chiefs were wont to receive from the spoil, before it was divided; hence, "a gift of honour," in general. If the clause were interpreted of Zeus alone, it would be a mere redundant repetition of the preceding clause.

50. See note on α'. 551, for βοῶπις. 52.—Argos was the original seat of the worship of Hera, and there it first received its peculiar character; and the traditions respecting Io are only fabulous expressions for the ideas and feelings excited by this religion. Müller's *Dor*.

52—103. 54. "In defence of these I do not stand up, nor grudge thee them; for, even though I should both signify my displeasure, and should not consent that thou shouldst destroy them, I should not effect ought by that displeasure, since thou, &c." 59. "Hath begotten me most worthy of veneration in two respects, both in point of birth, and because I am called (i. e. "I am;" κέκλημαι = εἰμί· see Eurip. Hippolyt. κέκλημαι Κύπρις, and, in Isaiah, "His name shall be called Wonderful, &c.") thy reputed wife, &c." 62. "But, however, let us mutually concede these differences, I to you, as also you to me." 66. "And try [infinitive for imperative] that the Trojans may be the first to begin committing aggressions on the exulting Achæans in violation of the leagues." 75. "Like a meteor, which the son of Cronus hath sent as an omen to sailors, &c., all brilliant, and from it are emitted many sparks." 81. "And thus many a one would speak

Τὰς διαπέρσαι, ὅταν τοι ἀπέχθωνται περὶ κῆρι·
 Τάων οὐ τοι ἐγὼ πρόσθ' ἴσταμαι, οὐδὲ μεγαίρω.
 Εἵπερ γὰρ φθονέω τε, καὶ οὐκ εἰὼ διαπέρσαι, 55
 Οὐκ ἀνύω φθονέουσ', ἐπειὴ πολὺν φερτερός ἐσσι.
 Ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 Καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἐνθεν, ὅθεν σοί.
 Καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 Ἀμφότερον, γενεῇ τε, καὶ οὐνεκα σὴ παράκοιτις 60
 Κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 Ἀλλ' ἦτοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισι,
 Σοὶ μὲν ἐγὼ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
 Ἀθάνατοι· σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτείλαι,

(εἶπεσκεν).” The frequentative verb is used, I think, to express the many surmises, which the various conjecturers were throwing out to one another, all, however, amounting nearly to what follows in 82—84. 82. “Undoubtedly fatal war and the dread conflict will again arise, or doth Jupiter intend to establish friendship between both parties?” Better thus, with Bentley, take the latter clause interrogatively, than as Heyne explains it, sc. *μᾶλλον ἢ φιλότῃτα*, “*bellum potius, quam pacem, instaurandum venit*.” 93. “Wouldst thou, prythee, in aught comply with me, warlike son of Lycaon? Thou wouldst in that case have the courage to discharge at Menelaus a swift arrow, and wouldst receive at the hands of all the Trojans [for this construction see α'. 596] thanks and glory, especially, above all others, at the hands of Alexander.” 97. “From him in the first instance, &c.” Τοῦ...πάρ', anastrophe, the preposition following its case, and its accent thrown back. 101. “And vow to the light-producing bow-famed Apollo, that you will sacrifice a glorious hecatomb of firstlings of lambs when you have returned home, &c.”

52, 53. In these lines some sup-
 pose that allusion is made to the in-
 secure state of the chief existing
 dynasties of the race of Pelops.
 The restoration of Orestes to the
 throne of Argos, and the prophecy
 as to Æneas's grandsons, are the
 latest events recorded by Homer.
Μυκῆνη, also written *Μυκῆναι*: it
 was a Pelasgic city, superseded by
 the Doric Argos. The plural form
 of towns, in the feminine, is ex-
 plained by the acropolis and πό-
 λεις being regarded as distinct.
 The masculine forms, as *Δελφοί*,
 merely imply the inhabitants of
 the town.

53. “Ὅταν, ὅποταν, ἐπεὶ ἂν, εἰ
 ἂν (=εἰ ἂν or ἦν), are followed by
 the subjunctive; but *ὅτε, ὅποτε*,
 &c., without the ἂν, by the opta-
 tive.

54. *Μεγαίρω*, from *μέγας*, as *γε-
 ραίρω* from *γέρας*, *γεραρός*: the
 intermediate form was *μίγαρος*
 (=μέγας), from which
μίγαρον, the neuter, is used ellip-
 tically to mean “the great room of
 a house, the great hall;” the verb
 means, “I look on a thing as too
 great.” Buttman's *Lex*.

56. Ἐπεὶ ἡ.

59. *Πρεσβυτάτην*.—So, in Livy,
 III. 10, *antiquius id consuli*.

Ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 86
 Πειρᾶν θ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 Ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.
 Ὡς ἔφατ'· οὐδ' ἀπίθήσε πατὴρ ἀνδρῶν τε θεῶν τε.
 Αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα· 89
 Αἶψα μάλ' ἐς στρατὸν ἔλθῃ μετὰ Τρῶας καὶ Ἀχαιοὺς,
 Πειρᾶν θ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 Ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.
 Ὡς εἰπὼν, ὦτρυνε, πάρος μεμαυῖαν, Ἀθήνην.
 Βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
 Οἶον δ' ἀστέρ' ἔηκε Κρόνου πάϊς ἀγκυλομήτεω, 76
 Ἡ ναύτησι τέρας, ἥ ἐστρατῶ εὐρέϊ λαῶν,
 Λαμπρὸν, τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἵενται·
 Τῷ εἰκνὶ ἤϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη
 Καδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
 Τρῶας θ' ἵπποδάμους, καὶ ἑὺκνήμιδας Ἀχαιοὺς. 80
 Ὡδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 Ἡ ῥ' αὖτις πόλεμος τε κακὸς καὶ φύλοπις αἰνὴ
 Ἔσσεται, ἥ φιλότητα μετ' ἀμφοτέροισι τίθησι
 Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.
 Ὡς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85
 Ἡ δ' ἀνδρὶ ἱκέλῃ Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.
 Εὖρε Λυκάονος υἱὸν ἀμύμονά τε, κρατερόν τε,
 Ἔσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων 90
 Λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήποιο ῥοάων·
 Ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 Ἡ ῥά νύ μοί τι πίθιοιο, Λυκάονος υἱὲ δαΐφρον;
 Τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν·
 Πᾶσι δέ κε Τρῶεσσι χάριν καὶ κῦδος ἄροιο, 95
 Ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ·
 Τοῦ κεν δὴ πάμπρωτα πάρ' ἀγλαὰ δῶρα φέροιο,
 Αἶ κεν ἴδῃ Μενέλαον Ἀρήϊον, Ἀτρείος υἱόν,
 Σῶ βέλει δμηθέντα, πυρὴς ἐπιβάντ' ἀλεγεινῆς.
 Ἄλλ' ἄγ', οἷστευσον Μενελάου κυδαλίμοιο· 100

66. Some suppose ὑπερκύδας a contraction of ὑπερκυδῆεις, ὑπερ- 84. In his character of Ζεὺς
 κυδῆς, Dor. ὑπερκύδας· but the ac- στράτιος.

Εὔχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ,
 Ἀρῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην,
 Οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.
 ὦς φάτ' Ἀθηναίη τῷ δὲ φρένας ἄφροني πείθεν.

101. Λυκηγενεῖ. — The name Lyceus, says Müller, is connected with the ancient word *lux* (whence λευκός); the Greek word λύκη appears in *λυκάβας*, i. e. "course of the light," and *Λυκηγενής*, "one born of light," or, actively, "one producing light." The wolf (λύκος) was always a symbol of Apollo, perhaps on account of its sharp sight, or even its bright colour. The name Lycia comes from this epithet; equivalent to the Persian Khorasan, the province of the sun. Pandarus himself is the son of *Lycæon*; and it was the worship of Apollo which gave the name to *Lycia*.

104—147. 105. "He forthwith uncased the polished bow, made of the horns of the agile wild goat [a peculiar species of wild goat], which formerly, having aimed beneath the breast, waiting in ambush for it, as it issued forth from the rock, he, with his own hand (*αὐτότε*), had smitten to the heart, &c."

109. "From its head had grown horns sixteen palms in length, and these the horn-polishing artist, having duly prepared, fitted to one another at the base; and, having made every part smooth, he put on a golden tip (or apex)." [It is better, perhaps, with Mr Yates, to understand χρυσίη κορώνη of the ring of gold, which fastened together, at the handle, the two horns, constituting the two halves of the bow. There will be in this case no central piece in Pandarus' bow, such as is described in note on l. 105.] "And, when he had well bent it, he laid it down, having inclined it to the ground [sc. while

he was drawing forth an arrow from the quiver. *Heyme*]." 122. "And, having taken hold of it, he drew at the same time the notches and the ox-hide strings [composed of leather thongs twisted together]; the string he drew to his breast, and the barb to his bow; but, when he had bent his mighty bow into a circle, the bow twanged, and the string loudly whizzed, and the sharp-pointed arrow bounded forth, eager to wing its flight through the host." 130. "She warded it off as far from thy body, as when a mother wards off a fly from her child, when he is lulled in balmy slumbers; but she herself, on the other hand, guided its course to the place where the golden clasps of the belt [*ζωστήρ*, the warrior's belt, which passed round the loins and secured the bottom of the cuirass (*θώραξ*); but *ζώνη*, or rather *ζώνιον* in later writers, is applied to the woman's girdle] secured it [sc. held together the extremities of the *ζωστήρ*], and the double-plated cuirass [or, else, "the double cuirass," consisting of breast and back pieces, *γυάλα*, joined with clasps] interposed [but, according to Döderlein, "met," lapped over so as to be doubled]." 138. "And it passed onward (*πρὸ*) through it also; and, next, the arrow grazed the surface of the skin." 141. "As when a Carian or Mæonian maid distains with purple the ivory, to be a cheek-plate for horses; and it lies deposited in a chamber, and many a knight desires [*ἤρῃσαντο*, aoristic, "are wont to pray"] to obtain it; but

Αὐτίκ' ἐσύλα τόξον ἐΰξοον, ἱξάλου αἰγὸς 105
 Ἀγρίου, ὃν ῥά ποτ' αὐτὸς, ὑπὸ στέρνοιο τυχήσας,
 Πέτρης ἐκβαίνοντα δεδεγμένος ἐν προδοκῇσι,
 Βεβλήκει πρὸς στήθος, ὃ δ' ὕπτιος ἔμπεσε πέτρη.
 Τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει,
 Καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων, 110
 Πᾶν δ' εὖ λειήνας, χρυσέην ἐπέθηκε κορώνην.
 Καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, προτὶ γαίῃ
 Ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
 Μὴ πρὶν ἀναΐξειαν Ἀρήϊοι υἷες Ἀχαιῶν.
 Πρὶν βλήσθαι Μενέλαον Ἀρήϊον, ἄρχον Ἀχαιῶν. 115
 Αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 Ἀβλήτα, πτερόεντα, μελαινῶν ἔρμ' ὀδυνάων·
 Αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἰστόν,
 Εὖχeto δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ,
 Ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην, 120
 Οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεῖης.
 Ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
 Νευρὴν μὲν μαζῶ πέλασε, τόξῳ δὲ σίδηρον.

it lies reserved as a prince's glory, in both respects so, as well from being an ornament to the horse, as also the pride of the rider: even so, Menelaus, appeared distained with blood thy thighs of fair proportions, &c."

105. The Grecian bow consisted of two circular portions, or horns (κέρα, plural), united by a straight piece in the centre, forming the handle (πῆχυς). Ἰξάλος *quasi* αἰξάλος, from αἰσσω, or ἴκω, and ἄλλομαι.

112. Mr Yates (Smith's *Dict. of Ant.*) understands ἀγκλίνας *ποτιγαιῖν*, "preparing to shoot, *he lowers his body*;" but this seems to be wrong; first, because he is not in the act of shooting, since we are presently told that he draws forth the arrow from the quiver; secondly, because ἀγκλίνας should be in the middle voice, if Mr Yates were right.

113. Σάκεα.—Synizesis.

117. Ἔρμα.—Th. ἔρδω, the same as ἐρεῖδω, like ὀφλεῖν for ὀφείλειν (Buttm. *Lex.* p. 300). There is a kind of personification, Buttmann remarks; the dark cruel pains place all their hopes and dependence (ἐρεῖδω) in so sharp an arrow. "The stay and dependence."

118. Πικρὸς, ἐχευενκῆς, πευκεδανός, and πευκάλιμος (the last two may belong to πυκινός), are all akin to πεύκη, πίσσα, πῖς, πῖσα, πίτυς, ρίνυς, and our "pike," "peak," the radical idea being, not "bitterness," but "pointedness." Moreover, the Latin *pungo* answers to a Greek form ΠΥΚΩ, ΠΕΥΚΩ, whence πικρὸς (as φειτρὼν from φύω, φυτεύω), πεύκη, &c. Buttm. *Lex.*

123. Μαζός and μαστός originally differed only in dialect; the distinction ordinarily given, sc. that μαζός refers to men, and

- Αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
 Λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστός 125
 Ὀξυβελῆς, καθ' ὁμίλον ἐπιπτόσθαι μενεαίων.
 Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 Ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ Ἀγελείη,
 Ἥ τοι, πρόσθε στᾶσα, βέλος ἔχεπενκὲς ἄμυνεν.
 Ἡ δὲ τόσον μὲν ἔργεν ἀπὸ χροδός, ὥς ὅτε μήτηρ 130
 Παιδὸς ἔργει μῦϊαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ.
 Αὐτὴ δ' αὖτ' ἴθυνεν, ὅθι ζωστήρος δόχηε
 Χρῦσειοι σύνεχον, καὶ διπλόος ἦντετο θώρηξ.
 Ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἷστός·
 Διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 135
 Καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο,
 Μίτρης θ', ἣν ἐφόρει ἔρυμα χροδός, ἔρκος ἀκόντων,
 Ἥ οἱ πλείστον ἔρυτο, διὰ πρὸ δ' εἴσατο καὶ τῆς·

μαστός to women, applies only to later authors.

125. Βιός, "a bow;" but βίος, "life."

128. Ἀγελείη.—Th. ἄγω and λεία, booty, sc. "plundering;" others, λείων ἄγουσα, "leading the people;" and others, from ἀγέλη, sc. "guardian of herds."

129. Here we have an instance of a relative clause being formed by the article and participle: "who was standing before thee." See Donalds. *Cratyl.* p. 380, in which he illustrates the well-known principle, that, if two nouns occur, one of which has the article, while the other has not, the former is related to the latter as subject to predicate; thus, λευκὸς ὁ ἵππος, "the horse is white;" but, ὁ λευκὸς ἵππος, "the white horse;" Κῦρος ὁ βασιλεύων, "Cyrus the king;" but, βασιλεύων ὁ Κῦρος, "Cyrus, when he was king."

130. Τόσον . . ὥς, sc. ἐπὶ τόσον ἐφ' ὅσον.

132. The girdle, in Homer, seems to have been a constituent part of the cuirass, serving to fasten it by means of a buckle, and

also affording a protection to the body, and having a short petticoat attached to it. As the part of the body covered by this kilt was unprotected, the μίτρα, a brazen belt lined on the inside with leather, and stuffed with wool, was worn next the body, so as to cover the lower part of the abdomen.

133. The θώραξ was of two kinds, the στρεπτός, or "flexible," composed of scale-like plates of small size; and the στάδιος, or στατός (because, when placed on the ground upon its lower edge, it stood erect), consisting of the two γάλα, viz. the breast-plate, covering the breast and upper part of the abdomen, and the corresponding plate that covered the back.

135. Δία by arsis. Clarke well remarks that the flight of the arrow is happily expressed by the numerous dactyls in these lines, followed by the two spondees at the end of l. 136.

137. Zenodotus mentions a reading, ἔλυμα for ἔρυμα, sc. corporis involucrem.

138. Ἐρύτο. — Buttmann re-

Ἀκρότατον δ' ἄρ' διστὸς ἐπέγραψε χροά φωτός.
 Αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς. 140
 Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μίγνῃ
 Μηονίς, ἥ ἐ Κάειρα, παρήϊον ἔμμεναι ἵππων·
 Κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἤρήσαντο
 Ἴππῆες φορέειν, βασιλῆϊ δὲ κείται ἀγαλμα,
 Ἀμφότερον, κόσμος θ' ἵππῳ, ἐλατήρϊ τε κῦδος· 145
 Τοῖοί τοι, Μενέλαε, μίανθην αἵματι μηροῖ
 Εὐφυνέες, κυήμαί τ', ἥδ' ἐ σφυρὰ κάλ' ὑπένερθε.
 Ῥίγησεν δ' ἄρ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,

gards these forms, which have the long *ū*, and which expressed "continued" action, and not action "completed" on the "instant," as syncopated imperfects, and not aorists.

141. Φοῖνιξ.—Dark red purple; but πορφύρα, the brighter shades. It was so called from the Phœnicians, who first discovered its use. Μίγνῃ.—This verb, like *violare* (*veluti VIOLAVERIT ostro si quis ebur*. Virg.), is used both for a corporeal and mental stain.

146. Μίανθην.—Kühner remarks that the only forms really passive are the future and aorist, as appears from these considerations; first, the passive notion is nearly allied to the reflexive; secondly, those middle forms, future and aorist, to which there are corresponding forms in the passive, have properly only a reflexive meaning; thirdly, we see that these are formed from the active, by the addition of certain endings, while the really-passive tenses are formed differently; so that the other tenses, formed by the addition of the same endings, viz. present, imperfect, perfect, and pluperfect, are really reflexive rather than passive. The second aorist passive seems to be only a second aorist active, after the analogy of verbs in *μ*, with an intransitive sense,

while the first aorist is transitive; as, ἐξέπληξα, "I frightened," ἐξέπλάγην, "I shuddered;" ἔστησα, "I placed," ἔστην, "I stood;" which accounts for the fact that few verbs have both an active and passive second aorist; but, as an intransitive notion only expresses a state consequent on a completed action, and not the performance or completion of that action, the letter *θ* was inserted to form the first aorist, signifying this completion, ἐμίανην, ἐμίαν[θ]ην, this *θ* answering to the *t* or *d* of cognate languages, as in Latin, *da-tus*; ἐφάνην would mean, "I appeared;" but ἐφάνθην, "I was shown forth;" "I was made to appear."

148—203. 148. "And naturally (*ἀρα*), thereupon, Agamemnon shuddered." 151. "But, when he saw both the string [sc. which secured the head of the arrow to the shaft] and barbs outside the wound." 152. Cowper most happily paraphrases the metaphor in ἀσφοδρόν, viz. "he felt hope's *refluent* tide succeed its lowest ebb." "His ebbing hopes flowed back within his breast." 155. "I have ratified leagues, destined to prove death to thee, having put thee forward as sole champion before the Achæans, to fight with the Trojans." 158. "In no wise, however, is the league rendered

- ὧς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὤτειλῆς.
 ῥίγησεν δὲ καὶ αὐτὸς Ἀρηΐφιλος Μενέλαος. 150
 ὧς δὲ ἶδε νεῦρόν τε καὶ ὄγκους ἐκτὸς ἔοντας,
 Ἀψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 Τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 Χειρὸς ἔχων Μενέλαον ἐπεστενάχοντο δ' ἑταῖροι.
 Φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 Οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι.
 ὧς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 Οὐ μὲν πως ἄλιον πέλει ὄρκιον, αἰμά τε ἀνῶν,
 Σπουδαί τ' ἄκρητοι, καὶ δεξιά, ἧς ἐπέπιθμεν.
 Εἵπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσε, 160
 Ἐκ τε καὶ ὄψ' ἐτελεί· σὺν τε μεγάλῳ ἀπέτισαν,
 Σὺν σφῆσι κεφαλῇσι, γυναιξὶ τε καὶ τεκέεσσιν.

abortive, &c. (though *thou* hast suffered)." 160. "For, even though the Olympian hath not immediately accomplished them, yet even at some future period he will accomplish them [*τελεῖ*, future for *τελέσει*]; and with a heavy penalty they are even now doomed to atone [*ἀπέτισαν*, as if it were a thing already accomplished, being long since determined by Jove; Zenodotus' reading, *ἀποτίσονται*, is, therefore, unnecessary. Bos would understand *τόκῳ* to *μεγάλῳ* an ellipsis, however, seems to be unnecessary in all such cases, the adjective being used as a noun], even with their own lives, &c." 167. "Will himself shake his darkling [*ἑρμυδός* = *ἱρεβεννός*] Ægis o'er all, incensed at this perfidy." 170. "And, if thou shouldst fill up the allotted period of thine existence." 175. "And all for a work uncompleted." 178. "Would that thus Agamemnon would complete the satisfaction of his anger in the case of all, as even now, &c." 180. "And has actually [*δή*, like *scilicet*, expresses irony] gone with empty ships [sc. without the prey expected to be captured at Troy; or, without Menelaus, Schol. A.]." 182. "Then may earth yawn wide for me [*Virgil's sed mihi vel tellus optem prius ima dehiscat*]." 184. "Do not in anywise dispirit the Achæan forces." 185. "The sharp dart has not been lodged in a deadly spot, but, ere it reached it (*παροίθεν*), &c." 187. "The doublet [*ζῶμα*, the girdled frock worn under the armour]." 189. "Would then (*γάρ* always implies an ellipsis) it were so!" 190. "Shall probe the wound [*ἱπιμάσσεται*, future of *ἱπιμάομαι*, the *σ* being doubled for the metre; not from *ἱπιμάσσομαι*]." 191. "Which will relieve thee [*σέ* understood] of the gloomy pains." 200. "Looking in all directions for."
 151. Ὀγκος, akin to ἄγκος, ἀγκύρα, *uncus*, *angulus*.
 155. Φίλος, usually; but, here, φίλε, by *arsis*, the power of which is strongest, according to Hermann, in the beginning of a verse.
 158. Ἄλιον.—Akin to ἄλη, ἡλῖος, ἡλιθίος.
 159. Ἐπέπιθμεν, i. e. *ἱπεπέθειμεν*: pluperfect.

Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν,
 "Εσσεται ἡμαρ, ὅταν ποτ' ὀλώλῃ Ἴλιος ἱρή,
 Καὶ Πριάμος, καὶ λαὸς ἐϋμμελίῳ Πριάμοιο· 165
 Ζεὺς δέ σφιν Κρονίδης, ὑψίζυγος, αἰθέρι ναίων,
 Αὐτὸς ἐπισσεῖσιν ἐρεμνὴν αἰγίδα πᾶσι,
 Τῇσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα.
 'Αλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ᾧ Μενέλαε,
 Αἴ κε θάνης, καὶ μοῖραν ἀναπλήσης βιότοιο· 170
 Καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην.
 Αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἵης,
 Καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποισιν·
 'Αργεῖην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
 Κειμένου ἐν Τροίῃ, ἀτελευτήτῳ ἐπὶ ἔργῳ· 175
 Καὶ κέ τις ᾧδ' ἐρέει Τρώων ὑπερηνορέοντων,
 Τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 Αἰθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει·' Ἀγαμέμνων,
 'Ὡς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 Καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν 180
 Σὺν κεινῇσιν νηυσὶ, λιπὼν ἀγαθὸν Μενέλαον.
 "Ὡς ποτὲ τις ἐρέει· τότε μοι χάνοι εὐρέϊα χθών.
 Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 Θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 Οὐκ ἐν καιρίῳ δὲν πάγῃ βέλος, ἀλλὰ πάροισεν 185
 Εἰρύσατο ζωστήρ· τε παναίολος, ἥδ' ὑπένερθε

167. Ἐπισσεῖσιν.—The subjunctive here also bears its original sense, sc. that of an old future. Ἐρεμνὴν αἰγίδα.—So, Virg., *nigrantem aegida*.

169. Σίθεν for σίοθεν, ἔνεκα being understood.

170. Μοῖρα.—Thus μέρομαι whence, also, μόρος, Lat. *mors*.

171. Πολυδίψιον, "very thirsty," "ill-watered." Danaus is said to have owed his elevation to the throne of Argos (B.C. 1500) to his having shown the inhabitants how to open springs (Hesiod). Others explain it, "much thirsted after by the long-absent Greeks." Some would read πολυτίψιον "very de-

structive;" from ἵπτω and some, also, πολυλίψιον.

175. From the fact that Τροία in Latin is *Troja*; Κοίλη, *Cæle*; κώμωδος, *comædus*, &c., Buttman (*Lex.* p. 69) infers that the diphthongs æ, œ, had not originally the sounds given them now, but came near sounds αι, οι.

176. Ὑπερηνορέων does not, in itself, imply moral good or ill; but, rather, "high-spiritedness," "one continually exercising an over-daring spirit." Buttman. *Lex.*

177. Comp. Horace's *Paridis-que busto insultet armentum*. Carm. III. 8. 41.

186. Buttman considers the

Ζῶμά τε, καὶ μήτηρ, τὴν χαλκῆς κάμον ἄνδρες.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

Αἶ γὰρ δὴ οὕτως εἶη, φίλος ᾧ Μενέλαε.

Ἔλκος δ' ἰητὴρ ἐπιμάσσεται, ἥδ' ἐπιθήσει 190

Φάρμαχ', ἃ κεν παύσῃσι μελαινῶν ὀδυνῶν.

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·

Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,

Φῶτ', Ἀσκληπιοῦ υἱὸν ἀμύμονος ἰητῆρος,

Ὄφρα ἴδῃ Μενέλαον Ἀρήϊον, ἀρχὸν Ἀχαιῶν, 195

Ὅν τις οἴστεύσας ἔβαλε, τόξων εὖ εἰδῶς,

Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.

Ὡς ἔφατ'· οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας·

Βῆ δ' ἵεναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,

Παπταίνων ἥρωα Μαχάονα· τὸν δ' ἐνόησεν 200

Ἔσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστῶν

Λαῶν, οἳ οἱ ἔποντο Τρίκῃς ἐξ ἵπποβότοιο.

Ἀνχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

Ὅρσ', Ἀσκληπιάδῃ· καλέει κρείων Ἀγαμέμνων,

Ὄφρα ἴδῃς Μενέλαον Ἀρήϊον, Ἀτρέος υἱὸν, 205

Ὅν τις οἴστεύσας ἔβαλε, τόξων εὖ εἰδῶς,

Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.

original idea in αἰόλος to be *quick motion*; and that, as the flexibility of the armour causes diversity of colour and quick transition from one shade to another, it thence comes to mean *coruscus*, "of varied hues." Here, it signifies "flexible." See above, on ll. 132, 133.

193. "Ὅττι (ὥς) τάχιστα, *quàm celeritè*."

200. As παπταίνω implies a "timid peep," Lid. and Scott regard the word as a reduplicated form of ΠΤΑ-, πτήσω.

204—256. 211. "Around him were assembled [ἀγῆγεραθ', by euphony, for ἀγῆγερνται, and that for ἡγερνται, for which ἡγερέμενοι εἰσι is the modern form] all, as many as were chiefs." 214. "And, when it was being extracted, the barbs were broken [Rost joins πάλω to ἐξελαίμενοις and takes

ἀγεν for ἐφάγησαν, 3 plural, 2 aor. passive, of ἀγνυμι, in its usual signification of "to break," and so also the Schol.]." 218. "Having expressed the blood, he applied healing drugs, which of old the friendly Cheiron gave to his father." 220... 221. "Whilst they, &c. . . in the mean time, &c." 226. "The horses he left behind (ἔασε)." 229. "To him he gave many instructions to hold them near, against the time whenever fatigue should overpower, &c." 234. "Do not abate in any wise aught of your impetuous valour." 237. "The tender flesh of these very persons on the one hand (ἡτοί)." 238. "But we, on the other hand (αὐτε)." 242. "Arrow-practised Argives, have you no self-respect? Why stand you thus amazed as fawns?" 249.

Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·
 Βᾶν δ' ἰέναι καθ' ὁμίλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 Ἄλλ' ὅτε δὴ ῥ' Ἰκανον, ὅθι ξανθὸς Μενέλαος 210
 Βλήμενος ἦν, περὶ δ' αὐτὸν ἀγγέραθ', ὅσσοι ἄριστοι,
 Κυκλόσ', ὃ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
 Αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν διστόν.
 Τοῦ δ' ἐξελκομένοιο πάλιν, ἄγεν ὀξέες ὄγχοι.
 Λῦσε δέ οἱ ζωστήρα παναίολον, ἣδ' ὑπένερθε 215
 Ζῶμά τε, καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.
 Αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός
 Αἶμ' ἐκμυζήσας, ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 Πάσσε, τὰ οἱ ποτὲ πατρὶ φίλα φρονέων πόρε Χείρων.
 Ὅφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 220
 Τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων
 Οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
 Ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 Οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι·
 Ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν 225
 Ἴππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
 Καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιδώντας
 Εὐρυμέδων, υἷος Πτολεμαίου Πειραΐδαο·
 Τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν

"That you may see whether the son of Cronus will hold his hand over you to shield you."

214. Πάλιν ἄγεν... ὄγχοι.—Kennedy joins πάλιν to ἄγεν, and interprets "were curved backward, resuming their original shape, when the pressure of the wounded part was removed." The connexion demands rather the following sense: Machaon comes to the wounded Menelaus, and draws the arrow out of his girdle: the barbs *break off* and remain behind; he therefore takes off his belt in order to extract the broken points. Crusius. Join πάλιν with ἐξελκομένοιο.

219. Πάσσε.—Schol. B. enumerates three kinds of drugs, φάρμακα ἐπίπαστα, as here; χριστά,

"ointments;" and πότιμα, which were to be drunk. Χείρων, from χεῖρ, sc. χειρουργός.

222. Χάρμη, undoubtedly connected with χάρμα, "joy," which, perhaps, properly meant, "clamorously-expressed" joy. Compare Byron's "rapture of the fight." The links are, a *shout of joy* (see Donalds. *Crat.*, where he shows the analogy of the roots χαρ- and βο-, as follows:—χάω, χάσκω, "to open the mouth," Χάρων, "the roarer;" Χάρυβδις, "the absorbing sea;" χάρμη, "the battle-shout;" βοῦς, βοή, βοηθεῖν, in the sense of *χραιομεῖν*); and, hence, a *shout of victory, the battle-shout*, &c.

223. Βρίζω, "to slumber, be remiss," akin to βρίθω, "to be heavy."

- Γυῖα λάβῃ κάματος, πολέας διακοιρανέοντα. 230
 Αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν·
 Καί ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
 Τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
 Ἄργεῖοι, μή πώ τι μεθίετε θούριδος ἀλκῆς·
 Οὐ γὰρ ἐπὶ ψεύδεσσι πατὴρ Ζεὺς ἔσσειτ' ἄρωγός· 235
 Ἄλλ' οἷπερ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 Τῶν ἦτοι αὐτῶν τέρενα χροά γῦπες ἔδονται·
 Ἡμεῖς δ' αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 Ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.
 Οὕστινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 Τοὺς μάλα νεικεῖσκε χολωτοῖσιν ἐπέεσσιν·
 Ἄργεῖοι ἰόμωροι, ἐλεγχείες, οὗ νυ σέβεσθε;
 Τίφθ' οὕτως ἔστητε τεθηπότες, ἥτε νεβροί;
 Αἴτ', ἐπεὶ οὖν ἔκαμον, πολέος πεδίοιο θέουσαι,
 Ἔστασ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή·
 Ως ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε. 246
 Ἡ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 Εἰρύατ' εὐπρυμνοὶ, πολιῆς ἐπὶ θινὶ θαλάσσης,
 Ὅφρα ἴδῃτ' αἶ κ' ὕμμιν ὑπέρσχη χεῖρα Κρονίων;
 Ὡς ὅγε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν. 250
 Ἦλθε δ' ἐπὶ Κρήτεσσι, κιῶν ἀνὰ οὐλαμὸν ἀνδρῶν.
 Οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο.
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτ' εἵκελος ἀλκῆν,

232. Wakefield would read καὶ ῥ' ὃν μὲν σπεύδοντα *Ἰδοὶ* . . . τὸν μάλα, &c.

234. Μεθίημι is usually followed by an accusative; μεθίεμαι, in the middle, by a genitive. All verbs, however, in Greek, as in French (*ex. gr.* "donnez moi du pain"), may, when used partitively, be followed by a genitive; as, *πάσσομαι ἄλς*, to "sprinkle some salt." *Θοῦρις*.—Th. *θορεῖν*, "to rush." Comp. *Thor*, the Saxon name for their god of war, whence our *Thor's-day* or *Thursday*.

242. Ἰόμωροι.—From *ἰός* and *μείρομαι*, "practised in the use of arrows;" but the *ι* in the com-

pounds of *ἰός* is generally long; some, therefore, propose *ἰέναι ἐπὶ μόρον*, "rushing upon fate," or *ἰα*, "a voice," and *μῶρος*, *μῶλος*, or, *μόρος*, all meaning "men of big words." Others prefer *ἰον* and *μόρος*, "men of the destiny of a violet," "short-lived," or, "violet-fated," sc. "dark-fated."

243. Τίθηπα (Lat. *stupro*, of which no present is found, is from a root *TAΦ*, akin to *θάμβος*, *θάομαι*, *θεάομαι*, *θαῦμα*. Compare *suspicio*, *specto*, "to gaze in admiration;" thus: *argentum* . . . *SUSPICE*. Hor. *Epist.* I. 6. 17.

251. Οὐλαμός.—Th. *εἶλω*, *ἱλλω* as, *ἱλη*, *ὄμιλος*.

Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.

Τοὺς δὲ ἰδὼν γήθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων.

255

Αὐτίκα δ' Ἴδομενῆα προσηύδα μελιχλοῖσιν·

Ἴδομενεῦ, περί μὲν σε τίω Δαναῶν ταχυπόλων,

254. Πυμάτος.—Th. πυθμήν.

257—309. 259. "When the chiefs of the Argives mix in the mixer the honorary [the honour given to chiefs], dark-red wine." 261. "Though others drink in certain assigned portions [hence the phrase *δαις ἔιση*], yet doth thy cup stand ever replenished, even as my own, to drink, whenever thine inclination may prompt thee. But rouse thee for the war, in such vigour as heretofore thou professest to have been endowed with." 274. "They were accoutring themselves [middle voice]." 275. "And as when, from his rocky eminence, the goat-herd is wont to see a cloud traversing the deep, impelled by Zephyr's blast; and to him even, being at a distance, it appears blacker than pitch as it passes across the sea, and it sweeps also in its train the impetuous whirlwind; and at the sight he is wont to shudder, and to drive his flocks to the shelter of the cave. Such were the densely-compact phalanxes of youths, as they were moving to the raging war, &c., bristling (the Anglo-Latin word "horrent" expresses *πεφρικῦται*,) with shields." 287. "You two I do not order to exhort your forces, for it is unnecessary [Buttmann prefers to punctuate thus: *Σφῶϊ μὲν, οὐ γὰρ εἰκ' ὀτρύνειν, οὔτε κελεύω*. But, in this way, Homer will be using a new construction for the sake of the metre, viz. *κελεύειν τινά* without an infinitive; whereas, in this form, a dative is more common, sc. *σφῶϊν*. *Eustath.* Buttmann objects to the way we have rendered

it, that *ὀτρύνειν*, standing by itself, without a case, is too harsh a style; but the *αὐτῷ λαὸν ἀνάγετον* of the next verse appears to me to decide the question against him; besides, according to my way, *σφῶϊ* is in its natural construction: for, of yourselves, you eagerly urge your forces to fight with bravery." 295. "Attended by the mighty Pelagus, &c." 297. "The cavalry he stationed in the van, &c.; but the infantry, in the rear." 302. "To rein in their steeds." 306. "But whatsoever warrior may come to an enemy's chariot, let him (not dismount, but), from his chariot, lounge at that enemy with the spear." Thus Heyne; who says, "*Sí quis inter pugnandum currum hostilem attigerit, ne à curru suo descendat, sed longá hastá petat hostem*; δς δὲ κ' ἀνηρ ἀπὸ ὧν ὀχέων (i. e. σὺν, ἐν ὀχεσιν ἑαυτοῦ) ἵκηται ἕτερα (i. e. τὰ τοῦ πολεμίου) ἄρματα, ὀρεξάσθω (κατ' αὐτοῦ σὺν) ἔγχει, i. e. let him not descend from his chariot, and thus cause confusion; but let him fight from his chariot. Ernesti's view is: *Sí quis, è curru fortè excussus, ad aliúm se recipere velit, is pugnet potiùs hastá pedes, quàm, ut aliúm currum conscendens, ei, qui in curru est, impedimento fuerit*. In favour of Ernesti's rendering there is the fact that *ἔγχει ὀρέξασθαι* is usually said of a *pedestrian* combatant, as appears from *Il. ε'. 335, 851; ψ'. 805*. Kennedy objects to Heyne's method, that ἀπὸ ὧν ὀχέων put for σὺν ὀχεσι is too harsh a construction: but, surely, he must have forgotten the parallel phrases in *Hom. Il. 16. 386,*

Ἡμὲν ἐνὶ πτολέμφῳ, ἥδ' ἄλλοιῳ ἐπὶ ἔργῳ,
 'Ἡδ' ἐν δαίθῳ, ὅτε πέρ τε γερούσιον αἰθοπα οἶνον
 'Αργείων οἱ ἄριστοι ἐνὶ κρητῇρι κέρωνται· 260
 Εἵπερ γάρ τ' ἄλλοι γε κερηκομόωντες 'Αχαιοὶ
 Δαιτρὸν πίνωσι, σὸν δὲ πλείον δέπας αἰεὶ
 "Εσθ' ἄσπερ ἐμοὶ, πιέειν, ὅτε θυμὸς ἀνώγοι.
 'Αλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὔχεται εἶναι.
 Τὸν δ' αὖ 'Ιδομενεὺς, Κρητῶν ἀγὼς, ἀπτόν ἦῤα· 265
 'Ατρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
 "Εσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 'Αλλ' ἄλλους ὄτρυνε κερηκομόοντας 'Αχαιοὺς,

δι μὲν ἀφ' ἱππων, δι δ' ἀπὸ νηῶν
 ἐπιβάντες, and Xenophon, θηριεύ-
 ει ἀφ' ἱππων. The Latin *pugnare*
de curru exactly corresponds.
 What I dislike about this render-
 ing is, its want of connexion with
 the general purport of Nestor's
 speech, and that it is a mere *jeune*
 common-place. Even Ernesti's
 rendering is somewhat forced: *e. g.*
ἱκνται, wishes to come, "ad alium
se recipere VELIT;" and again, *ἔγχ.*
ὄρεξ., let him not carry into effect
that wish, but rather stretch out
his spear as a pedestrian, is "pug-
net POTIUS hastā PEDES QUAM UT
ALIUM," &c. &c. As the purport
 of Nestor's advice is to avoid con-
 fusion, and for that reason to put
 forth their strength *collectively*,
 rather than by a display of indivi-
 dual valour (*Μηδὲ τις—οἷος προσθ'*
ἄλλων, &c.), perhaps the sense
 is:—"if any one, dislodged from
 his own chariot, ascend the chariot
 of a friend, let him not take the
 reins, and thus cause confusion by
 attempting to drive horses not used
 to his hand; but let him stretch
 out his spear as *παραβάτης*, rather
 than be *ἡνίοχος*." Thus, accord-
 ingly, in ε'. 230, Pandarus declines,
 on these very grounds, taking the
 reins of Æneas' horses, and pre-
 fers awaiting Diomedes *ὀξεί δονρί*.
 Heyne's method would be intelli-

gible, if we suppose the advice re-
 fers to the previous *μηδ' ἀναχω-*
ρεῖτω, "let no charioteer retire
 behind the rest of his companions,
 but rather charge forward with his
 spear, should he come in collision
 with an enemy's chariot." We may,
 also, adopt Heyne's method in all
 other respects, save that we can
 understand *ἀπὸ ὧν ὀχέων dislodged*
from his chariot, and then *ἔγχ.*
ὄρεξ., as is usually the case, will be
 understood of a pedestrian com-
 batant." "If any one, dislodged
 from his chariot, meet an enemy's
 chariot, let him not retreat, but
 rather charge the enemy with his
 spear." Kennedy rightly says of
 Clarke's fourth method of render-
 ing it, sc. "whosoever, dislodged
 from his own chariot, may betake
 himself to that of another, let him
 (*the combatant therein*) *repel him*
with his spear," "tollitur a sensu
verbi ὀρέξασθαι." Besides, thus,
 a new subject would have to be
 understood to *ὀρεξάσθω*, let *that*
other combatant repel him.

262. *Δαιτρὸν* is properly "that
 which is assigned to one," sc. by
 the *δαιτρός*, or "cook."

266. *Ἐρίηρος*.—From *ἐπὶ* and
ἄρω, ἀρέσκω, "to fit or suit one's
 self to any one;" in the plural,
ἐρίηρος is the usual *metaplasma*.
 Buttmann.

Ὅφρα τάχιστα μαχώμεθ'· ἐπεὶ σὺν γ' ὄρκι' ἔχουσιν
 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270
 Ἔσσει', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.
 ὦς ἔφατ'· Ἀτρεΐδης δὲ παρώχετο γηθόουνος κῆρ,
 Ἦλθε δ' ἐπ' Αἰάντεσσι, κίων ἀνὰ σὺλαμόν ἀνδρῶν.
 Τὼ δὲ κορυσσέσθη, ἅμα δὲ νέφος εἶπετο πεζῶν.
 ὦς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275
 Ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 Τῷ δέ τ', ἀνενθεν ἐόντι, μελάντερον ἥτε πῖσσα
 Φαίνεται ἰὼν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
 Ῥίγησέν τε ἰδὼν, ὑπὸ τε σπεός ἤλασε μῆλα·
 Τοῖαι ἄμ' Αἰάντεσσι Διοτρεφέων αἰζηῶν 280
 Δήϊον ἐς πόλεμον πυκινὰ κύνντο φάλαγγες
 Κυνάεαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.
 Καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 Καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 Σφῶϊ μὲν, σὺ γὰρ ἔοικ', ὄτρυνέμεν οὔτι κελεύω·
 Αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.

274. Νέφος...πεζῶν. — Virgil's *nimbus peditum*. Νέφος denotes a cloud, or cloudy mass, indefinitely; but νεφέλη specific clouds, which, breaking from the mass, roll in a certain form. The Greeks, in expressing an assembled multitude which can scarcely be numbered, always write νέφος, never νεφέλη. So Hebrews xii. 1, νέφος μαρτύρων, not νεφέλη μαρτύρων. Tittmann.

276. Πόντος.—Th. βένθος, βάθος Lat. *fundus*; properly, "the open sea."

277. Ἦτε is here used instead of ἦ· ἦ ὅτε might be read. So Germ. *wie*. See note, *Buttm. Lexil.* p. 316. Others explain, "To the shepherd, whilst still at a distance, it appears blacker than it really is, like pitch." Moreover this effect is produced by the waves of the sea, on which it as it were rests, ἰὼν κατὰ πόντον.

280. Αἰζηός.—Akin to αἶθε, ἥθεος. Döderl.

281. Mr Yates's theory (Smith's *Dict. of Ant.*) is ingenious, sc. that the original sense of φάλαγξ was "a long cylindrical piece of wood," or one of a system of "rollers, ranged in succession, and moving parallel to one another," akin to φάλλος, *palus*, our "pole," *palangæ*, &c.; and that it was hence applied to "ranks of men ROLLING one behind another." The phalanx was brought to its perfection by Epaminondas, and, especially, by Philip, under whom it contained 16,000 men; it is essentially the Greek system of tactics; the Romans adopted the plan of dividing the cumbrous mass, and giving life and energy to every portion. We know which proved the better system. See Niebuhr's *Rome*.

282. So Virg., *horrescit strictis seges ensibus*.

Αἶ γὰρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἀπολλων,
 Τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο.
 Τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος, 290
 Χερσὶν ὕφ' ἡμετέρησιν ἀλοῦσά τε, περθομένη τε.
 ὦς εἰπὼν, τοὺς μὲν λῖπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 Εὐθ' ὄγε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητὴν,
 Οὗς ἐτάρους στέλλοντα, καὶ δτρύνοντα μάχεσθαι,
 Ἀμφὶ μέγαν Πελάγοντά τ', Ἀλάστορά τε, Χρόμιόν τε,
 Αἰμονά τε κρείοντα, Βίαντά τε, ποιμένα λαῶν. 296
 Ἴππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφι,
 Πεζοὺς δ' ἐξόπιθεν στήσεν πολέας τε καὶ ἐσθλοὺς,
 Ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσευ,
 Οφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 Ἴππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 Σφοδρὺς ἵππους ἐχέμεν, μὴδὲ κλονέεσθαι ὁμίλῳ.
 Μὴδέ τις, ἵπποσύνη τε καὶ ἡγορέηφι πεποιθὼς,
 Οἶος, πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 Μὴδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305
 Ὃς δὲ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἔτερ' ἄρμαθ' ἵκηται,
 Εγχεὶ ὀρεξάσθω· ἐπειὴ πολὺ φέρτερον οὔτως.
 Ὡδε καὶ οἱ πρότεροι πόλιας καὶ τεῖχε' ἐπόρθουν,
 Τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.
 ὦς ὁ γέρων ὥτρυνε, πάλαι πολέμων εὖ εἰδὼς· 310
 Καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 ὦ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,

293. "Ἐτετμε, "he met, overtook." A present of this is not found.

313—400. 313. "Would that, as is thy soul within thy breast, so thy knees would accompany thee! . . . But old age, that spareth none, afflicts thee too." 320. "But in no wise are the gods wont to confer all their gifts on mortals at the same time." 321. "If I was [ἔα, Ionic for ἦν] then a youth, now, on the other hand, old age overtakes me." 329. "But Ulysses had taken his stand close by; and

near him were ranged on all sides the ranks of Cephallenians, far from despicable," 333. "And they stood waiting what time another division of Achæans should assail the Trojans, and commence the war." 339. "Accomplished in deadly wiles (i. e. deadly to an enemy)." He praises Ulysses for his δόλοι in the war, that the censure for his degeneracy may be the more severe. 340. "Why stand you aloof, dismayed?" 342. "And to encounter the brunt of the burning fray; for ye are even the

"Ὡς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη·
 'Αλλά σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις 815
 Ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.
 Τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότης Νέστωρ·
 'Ατρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς
 *Ὡς ἔμεν, ὥς ὅτε δῖον Ἑρευθαλίῳνα κατέκταν.
 'Αλλ' οὐπῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν. 320
 Εἰ τότε κούρος ἔα, νῦν αὐτὲ με γῆρας ἱκάνει.
 'Αλλὰ καὶ ὧς ἱππεῦσι μετέσσομαι, ἡδὲ κελεύσω
 Βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 Αἰχμᾶς δ' αἰχμᾶσσουνσι νεώτεροι, οἵ περ ἔμειο
 'Ὀπλότεροι γεγάασι, πεποιθήσιν τε βίηφιν. 325
 *Ὡς ἔφατ'· Ἀτρεΐδης δὲ παρῄχετο γηθόσυνος κῆρ·
 Εὐρ' υἱὸν Πετῆῳ, Μενεσθῆα πλήξιππον,
 'Εσταότ'· ἀμφὶ δ' Ἀθηναῖοι μῆστωρες αὐτῆς.
 Αὐτὰρ ὁ πλησίον ἐσθίει πολὺμητις Ὀδυσσεὺς,
 Πὰρ δὲ, Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί 330
 "Εστασαν· οὐ γὰρ πῶ σφιν ἀκούετο λαὸς αὐτῆς,

first to receive an invitation from me to the banquet, when we Achæans are preparing, &c." 315. "There it is agreeable to you to eat, &c." 347. "But now you would be content merely to look on, even though ten divisions, &c." 350. "What kind of words are these which have escaped the barrier of thy teeth [i. e. "the lips," or, "the teeth themselves," by a periphrasis]." 362. "We shall adjust these differences hereafter, if aught hath been now said amiss; but may the gods render all these things passing as the wind [μετὰ μῶνιος, from ἀνεμος]." 371. "Why peerest thou (ὀπιπτεύεις) at the intervals between the warring hosts (seeing where there might be a chance of escape by running away between the two hosts)?" 374. "Who saw him engaged in action (πόνος, in the sense of labour, is used peculiarly of the battle)." 375. "They say he was

pre-eminent above all others; for he came without warlike guise [non stipatus some render it; Kennedy, *pacem præ se ferens*], &c." 378. "They (Polynices and Adrastus) then were preparing an expedition against, &c." 382. "When they were accordingly departed, and were gone upon their journey." 389. "He challenged them to an athletic contest, and conquered them in all the exercises with ease [πάντα, sc. κατὰ πάντα ἀέθλα]." 392. "They took and laid for him, on his return, a crafty ambushade, even fifty youths."

328. The Athenians were also called Ἰάονες, or Ἰάφονες (Javan of the Pentateuch), at the time of the Trojan war; after the Ionian migration the name was confined to the Ionian settlers in Asia Minor; and, as these were the first of the Greeks that the Persians knew, with them Ἰάονες was =

Ἄλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
 Ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ὀρμήσειε, καὶ ἄρξειαν πολέμοιο. 835
 Τοὺς δὲ ἰδὼν νείκεσεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 Καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ νιὲ Πετew, Διοτρεφέος βασιλῆος,
 Καὶ σὺ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 Τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;
 Σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἔοντας 841
 Ἔστάμεν, ἡδὲ μάχης καυστειρῆς ἀντιβολῆσαι.
 Πρώτῳ γὰρ καὶ δαιτὸς ἀκούάζεσθον ἐμεῖο,
 Ὅππότε δαῖτα γέρουσιν ἐφοπλίζοιμεν Ἀχαιοί·
 Ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι, ἡδὲ κύπελλα 845
 Οἶνον πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον.
 Νῦν δὲ φίλως χ' ὀρόφτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
 Ὑμέων προπάροιθε μαχολάτο νηλεῖ χαλκῷ.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολὺμητις Ὀδυσσεύς·
 Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; 350
 Πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὅππότε' Ἀχαιοὶ
 Τρῶσιν ἔφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα,
 Ὅψαι, ἦν ἐθέλησθα, καὶ αἱ κέν τοι τὰ μεμήλην,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάσεις. 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 Ὡς γινῶ χωρόμενοιο· πάλιν δ' ὄγε λάζετο μῦθον·
 Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 Οὔτε σε νεικίῳ περιώσιον, οὔτε κελεύω. 360
 Οἶδα γὰρ, ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
 Ἦπια δῆνεα οἶδε· τὰ γὰρ φρονέεις, ἅτ' ἐγὼ περ.

Ἕλληνες. Μήστωρες, Lat. *magistri*,
 "advisers," "leaders in battle."

338. Ὦϊε.—By arsis.

339. Κεκασμένος.—From *καί-
 νυμαι*. See Buttm. *Irreg. Verbs*.

353. Μεμήλην. — Perfect mid.
 subj. 3 sing. of μέλωμαι.

359. Περιώσιον, "beyond mea-
 sure;" probably, an original Io-
 nis form for περιούσιον, from πε-
 ρίειμι, pr participle, περιῶν Heyne

takes it from περισσῶς, and ex-
 plains it by *non admodum*, i. e.
nequaquam. Kennedy says, "Πε-
 ριώσιος *proprie est* SANCTISSIMUS;"
et in neutro, SUPRA MODUM, *ad-
 verbialiter positum, translatione
 simili ac ierōs saepe*." But Eusta-
 thius derives it from αἰω, sc. *altā
 voce*.

361. Δῆνεα.—Akin to δῆω and
 δαῖνεαι.

Ἄλλ' ἴθι, ταῦτα δ' ὀπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
Εἴρηται· τὰ δὲ πάντα θεοὶ μεταμώνια θεῖεν.

Ὡς εἰπὼν, τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
Εὔρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα, 365

Ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσι.

Πὰρ δέ οἱ ἐστήκει Σθέnelος, Καπαηνῆιος υἱός.

Καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,

Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370

τί πτώσσεις, τί δ' ὀπιπτεύεις πολέμοιο γεφύρας;

οὐ μὲν Τυδέϊ γ' ὧδε φίλον πτωκαζέμεν ἦεν,

Ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηλοῖσι μάχεσθαι.

Ὡς φάσαν, οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε

Ἦντησ', οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375

Ἦτοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας

Ξεῖνος, ἄμ' ἀντιθέφ Πολυνείκεϊ, λαὸν ἀγείρων·

οἳ ῥα τότε στρατώνθ' ἱερὰ πρὸς τείχεα Θήβης,

καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.

οἳ δ' ἔθελον δόμεναι, καὶ ἐπήνεον, ὥς ἐκέλευον· 380

Ἀλλὰ Ζεὺς ἔτρεψε, παραίσια σήματα φαίνων.

οἳ δ', ἐπεὶ οὖν ὥχοντ', ἠδὲ πρὸ ὁδοῦ ἐγένοντο,

Ἀσώπουνδ' ἴκοντο βαθύσχοινον, λεχεποίην.

Ἐνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.

362. Bentley would read ἀεσ-
σόμεθ'.

378. There are four cardinal events in the chronologic series of myths of the heroic age: I. The hunt of the Calydonian boar; II. The Argonautic expedition; III. The war of the Seven against Thebes; and, IV. The Trojan war: all more or less noticed by Homer.

382. Πρὸ . . . ἐγένοντο.—Tmesis. Kennedy would understand κατὰ τὸ ὁδοῦ (?); perhaps it may be explained on the partitive principle noticed above, sc. "when they were gone forward a part of their journey." Φρουδοῦς was formed from this phrase,—πρὸ ὁδοῦ.

384. Buttmann clearly shows

that the mode of explanation, by understanding the preposition εἰς to ἀγγελίην, is not strictly philosophical; such a preposition is not really omitted; but, as every oblique case is a noun containing in itself the idea of a preposition, the accusative here will contain the preposition εἰς in itself, which the context requires; so, ἐρχεσθαι ἀγγελίην, is "to go on errand;" as Milton's, "from them I go this uncouth errand;" and, here, ἐπέστειλαν (Kennedy wrongly accents ἐπι anastrophically, as if governing ἀγγελίην· it is really a tmesis) Τυδῇ ἀγγελίην, "they sent Tydeus on an embassy:" viz. to Thebes. See note on γ' 206, and Buttm. *Lex.* on the word.

Αὐτὰρ ὁ βῆ, πολέας τε κινήσατο Καδμείωνας 385
 Δαινυμένους κατὰ δῶμα βίης Ἑτεοκλήϊης.
 Ἔνθ' οὐδὲ, ξείνός περ ἔων, ἱππηλάτα Τυδεὺς
 Τάρβει, μῦνος ἔων πολέσι μετὰ Καδμείοισιν·
 Ἄλλ' ὄγ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 Ῥηϊδίως· τοίη οἱ ἐπὶ ῥόθος ἦεν Ἀθήνη. 390
 Οἱ δὲ χολωσάμενοι Κάδμειοι, κέντορες ἵππων,
 Ἄψ οἱ ἀνερχομένῳ πυκινὸν λόχον εἰσαν ἄγοντες,
 Κούρους πεντήκοντα· δύο δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,
 Υἱός τ' Αὐτοφόνοιο, μενεπτόλεμος Λυκοφόντης. 395
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·
 Πάντας ἔπεφν', ἕνα δ' οἶον ἱεὶ οἰκόνδε νέεσθαι·
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 Τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν νιδὸν
 Γείνατο εἰο χέρεια μάχη, ἀγορῇ δέ τ' ἀμείνω. 400
 ὧς φάτο· τὸν δ' οὔτι προσέφη κρατερὸς Διομήδης,

390. Ἐπὶ ῥόθος and ἐπὶ ῥοθέω.
 —Th. ῥόθος, properly, “the dash
 of waves;” hence, frequently,
 “the waves of applause;” and,
 hence, “assistance in general.”

399. Τὸν νιδόν. The force of
 the article is, *The son whom* he
 has begotten is his inferior in
 battle, &c.

401—456. 402. “Awded at the
 reproof of, &c.” 405. “We can
 boast that we are, &c.” 410.
 “Wherefore never, in my presence
 (μοί), place our fathers on the
 same footing of honour [sc. “as
 us;” but Kennedy, “in the same
 rank with me.”]” 421. “Fear
 would have taken possession even
 (ἐπὶ) of him of daring spirit.”
 422. “As when, upon some far-
 resounding shore, the wave of
 the sea dashes with unintermit-
 ting succession [th. ἐπὶ ἀσσύτερον,
 ἄσسون, sc. “billow after billow;”
unda supervenit undam, Hor.],
 when the Zephyr has but slightly
 excited it [this is the force of ὑπὸ
 in ὑποκινήσαντος, as Kennedy well

remarks, sc. the wind gentle at
 first, then becoming gradually
 more violent. Heyne would read
 ὑπὸ separately from κινήσαντος].
 First on the open sea it crests
 itself [th. κόρυς, “a helmet”] aloft;
 but afterwards, breaking itself
 upon the mainland, it loudly roars;
 and, around the projecting head-
 lands, swollen, it rises to a peak
 [κορυφή, th. κόρυς], and scatters
 from it wide the briny spray; thus
 then with unintermitting succes-
 sion moved the phalanxes, &c.”
 428. “And each of the leaders
 exhorted his own men, whilst all
 the others (sc. besides the leaders
 who were giving exhortations)
 were advancing in silence, (so
 much so that) not even would
 you have thought that so mighty
 a force followed (sc. their leaders),
 having within their breasts the
 power of speech.” 432. “Ar-
 rayed in which (τὰ = ἀ, for οἷς
 εἰμένοι).” 434. “Yielding their
 white milk.” 435. “Bleating with
 arid din [th. ἄζω· so Virg., ARIDUS

Αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.

Τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·

Ἀτρεΐδῃ, μὴ ψεύδε', ἐπιστάμενος σάφα εἰπεῖν.

Ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι. 405

Ἡμεῖς καὶ Θήβης ἔδος εἶλομεν ἑπταπύλοιο,

Παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος Ἄρειον,

Πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἄρωγῇ·

Κεῖνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.

Τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῇ. 410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·

Τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.

Οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,

Ὅτρύνοντι μάχεσθαι εὐκνήμιδας Ἀχαιοὺς.

Τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415

Τρῶας δηλώσωσιν, ἔλωσ' τε Ἴλιον ἱρήν·

Τούτῳ δ' αὖ μέγα πένθος, Ἀχαιῶν δηθέντων.

Ἄλλ' ἄγε δὴ, καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·

Δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἀνακτος 420

Ὅρνυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

fragor altis montibus; or from *ἡχέω* and *α-, ζα-,* intens., meaning, thus, "incessantly"]. 439. "But Ares urged on the latter host, while Athené of the glancing eye, the former." 440. "Eris insatiably ardent [*ἄμωρον* Kennedy derives from *μότον*, "lint," sc. "not to be healed." Rost, better, from the same root as *μέμαα*, with *α* intens.]." 442. "Who small at first arrays herself, but presently is wont to fix firm her head in heaven, while she stalks o'er earth." 445. "Enhancing the groans of heroes [sc. increasing them]." 450. And, when, joining together, they were at length (*δὴ*) come to the one spot, they dashed together the hides of their shields." 450. "Then there arose at once the death-groan and vaunting of heroes, even of the slaughtering and the slain." 452 "And as when

winter-swollen torrents, gushing down from the mountain, commingle their impetuous waters at the meeting of the glens [th. *μίσγω* and *ἄγκος*], issuing from their mighty fountain-heads, within the hollow ravine; and their roar from afar the shepherd is wont to hear."

406. Sthenelus refers to the war of the Epigoni under Alcmaeon and Thersander. The seven chiefs, who warred against Thebes, all perished, excepting Adrastus; the *ἀτασθαλίῃ*, alluded to, was their having despised the auguries of Amphiarus.

407. *Ἀγαγόνθ'*.—Agreeing with *ἡμεῖς*; another proof that the dual is but an old form of the plural.

412. *Τέττα*.—"Good Sir." Bentley proposes *τέρταθι, σιγῇ θ' ἦσο*. Kennedy better *τέρτα* (for *τέρταθι*, as *δαίνυ* for *δαίνυθι*).

'Ως δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης
 Ὅρνυτ' ἐπασσύτερον, Ζεφύρου ὑποκινήσαντος·
 Πόντῳ μὲν ταπρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 Χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
 Κυρτὸν ἐὼν κορυφούται, ἀποπτύει δ' ἄλως ἄχυν· 426
 Ὡς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 Νωλεμέως πόλεμόνδε· κέλευε δὲ οἷσιν ἕκαστος
 Ἑγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, (οὐδὲ κε φαίης
 Τόσσον λαὸν ἐπεσθαι ἔχοντ' ἐν στήθεσιν αὐδην,) 430
 Σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι
 Τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ', ὥστ' ὅιες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 Μυρίαί ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 Ἀζηχὲς μεμακῦναι, ἀκούουσαι ὅπα ἀρνῶν· 435
 Ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὁρώρει.
 Οὐ γὰρ πάντων ἦεν ὁμὸς θρόος, οὐδ' ἴα γήρυς,
 Ἀλλὰ γλῶσσα μέμικτο, πολὺκλητοὶ δ' ἔσαν ἄνδρες.
 Ὄρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη,
 Δείμὸς τ', ἠδὲ Φόβος, καὶ Ἔρις ἄμοτον μεμανῖα, 440
 Ἄρεος ἀνδροφόνου κασιγνήτη, ἐτάρη τε,
 Ὅ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα

424. Ταπρῶτα: not to be written τὰ πρῶτα, which would give τὰ the strict sense of the article, rather than the ancient demonstrative sense of Homer. So τὸ πρὶν, *the old time*; but τοπρὶν, *formerly*. In τοπρὶν the article belongs immediately to the adverb; but in τὸ πρὶν to the following substantive. So in τοπρῶτον and τὸ πρῶτον.

428. Νωλεμέως.—Said to be derived from νῶ = νῆ and λείπω.

434. The distinction made by grammarians is improbable, sc. that μυρία means 10,000, but μυρίοι, "innumerable." The μυρίον αἶμα of the Phœnissæ satisfies me that the word is properly used of liquids, from μύρω. Pott connects it with *multus* and the Gaelic *mohr*. Ἀμέλγω, "to milk;" Lat. *mulgere*,

γάλα (κτ), γάλαγος· ἀ-μέλγω=ἀμ-λάγω, *lac(t)*. Donaldson's *New Crat.* &c.

435. Μεμακῦναι.—A shortened perfect participle feminine of μη-κάομαι· others unnecessarily suppose a form μακω. It is formed, by *onomatopœia*, from the bleating of sheep, as μυκάομαι, from the lowing of oxen.

438. See Buttmann's *Lexil.* on πολύκλητοι, "summoned from various quarters."

442. This description, says Longinus, gives us not more justly the measure of Discord than that of the genius of Homer. How inferior is Virgil, in his verbose and copied description of Fame: *parva metu primo mox sese attollit in auras*, &c.

Οὐρανῷ ἐστήριξε κάρη, καὶ ἐπὶ χθονὶ βαίνει. E
 Ἡ σφιν καὶ τότε νεῖκος ὁμοίου ἐμβαλε μέσσω, T
 Ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
 Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἕνα ξυνιόντες ἴκοντο, A
 Σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα, καὶ μένε' ἀνδρῶν H
 Χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι T
 Ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει. Z
 Ἐνθάδ' ἀμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν, 450
 Ὀλλύντων τε καὶ ὀλλυμένων ῥέε δ' αἵματι γαῖα.
 Ὡς δ' ὅτε χεῖμαρροι ποταμοὶ, κατ' ὄρεσφι ῥέοντες,
 Ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 Κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης,
 Τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 Ὡς τῶν μισγομένων γένετο λαχὴ τε φόβος τε.
 Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν

449. Ἐπληντο.—Third plural syncop. aor. passive of *πελάζω*. Liddell and Scott, Buttm. Irr. v. pp. 158, 202, and Interm. Gr. Gr. § 110. 7, p. 226, &c.

454. Κρουνός.—Th. *ἐκρέω*, as *γυμνός* from *ἐκδυμένος*, and *ξένος* from *ἔξ*. Compare *EXTRANEUS étranger*, *ἔχ-θος*. Donalds. *Cratyl.* *Χαράδρα* is properly applied to the torrent itself, which cuts its way (*χαράσσει*) on the mountain's side.

457. The poet's notion plainly is, that the Trojans, so long as Achilles fought, did not venture beyond the gates, and that no Achæan hero fell in battle with the Trojans *after* Protesilaus, and before the time of the Iliad. Müll. *Lit. Gr.*

457—544. 460. "He dashed (the spear) into the forehead." 462. "He fell, as doth a tower." 465. "Out from the reach of darts (*ὑπ' ἑκ*)."
 466. "But the attempt was of but short duration to him; for Agenor, having seen him while trailing the corpse, with his polished spear smote him on

the side which appeared unguarded from beneath the covert of his shield, as he stooped." 470. "Over him commenced a hard-fought action." 476. "When, it seems (*ῥά*), she accompanied her parents to look after the flocks." 478. "He paid no requital for his nurture to his parents." 482. "As a poplar, which had grown in a grassy part of an extensive marsh, smooth in the trunk, while on its summit shoots are wont to grow." 485. "The chariot-builder is wont to cut it down, that he may round off the felloe for an all-beauteous chariot; it then lies to dry, &c. Such, then, was Simoeisius, whom Ajax slew." 489. "Antiphus, moving actively in his corslet (*αἰολοθώρηξ*), hurled at him." 491. "Him he missed on the one hand (*μὲν*), but struck Leucos (lit. *λευκὸς* struck; the pluperfect, I think, best expresses the idea, more powerfully placing the action, to quote Aristotle, *πρὸ τῶν ὁμμάτων*, as if the hearer could see the action:—"he missed him, but had struck Leucos")." 492. "While drag-

Ἔσθλ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης·
 Ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 480
 Αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν·
 Ἦριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὕσμινι.
 Τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
 Ἔλκε δ' ὑπ' ἐκ βελέων λελημένος, ὅφρα τάχιστα 485
 Τεύχεα συλήσει· μίνυνθα δὲ οἱ γένεθ' ὀρμή·
 Νεκρὸν γὰρ ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ,
 Πλευρὰ, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 Οὔτῃσε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.
 Ὡς τὸν μὲν λίπε θυμός· ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 Ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ, λύκοι ὥς,
 Ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
 Ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 Ἥθιον θαλερόν, Σιμοείσιον· ὃν ποτε μήτηρ,
 Ἰδθηεν κατιοῦσα, παρ' ὄχθησιν Σιμόεντος 475
 Γεῖνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο, μῆλα ἰδέσθαι·

ging a dead body to one side." 493.

"He fell over the dead body (αὐτῷ. The ἀμφί, perhaps, expresses the position in which he was, when in the act of falling, sc. with his arms around the corpse, and, afterwards, it drops from his grasp. I think it better, however, to take αὐτῷ as Ulysses, sc. near Ulysses, as *Odys. xi. 423*). " 504. "And he fell with a crash, and his arms rang upon him." 510. "Since their body is not stone nor iron, to resist the cutting steel, whilst being struck." 521. "The merciless stone [or, as others, "the immense stone," like Virgil's *labor improbus*, and *saxum improbum*] utterly [i. e. ἀχρὶς παντός· or, as Heyne explains it, *Usque ad nervos et ossa*] shattered to pieces (lit. "to thresh corn") both the tendons, &c." 535. "But he was forced to retire repulsed." 539. "There no longer could any

man, entering the field, have made light of the action, whoever, as yet unwounded in either distant or close encounter (*ἀβλητος καὶ ἀνούτατος*), would move through the midst, while Pallas Athenē took and led him by the hand, &c." We would say: "and whom Pallas would lead." Homeric simplicity prefers to state the latter as a distinct proposition.

460. Περᾶσω, "I shall sell;" but περᾶσω or περήσω, "I shall pass."

462. Ὡς ὅτε is elliptical, sc. "as when a tower (falls)."

465. Λελημένος.—For λελημένος, from λιλᾶω, the λ being by euphony omitted. Buttm. *Lex.*

466. Μίνυνθα.—Th. μινύς, μινύθω. Lat. *minor*, *minuo*.

471. Ἀργαλῆος.—Th. ἄλγος, as στόμαργος, from the same.

472. Ἐδνοπάλιζεν.—Th. δονίω (and, perhaps, πάλλω), "smote down," "dashed prostrate."

Τοῦνεκά μιν κάλεον Σιμοείσιον· οὐ δὲ τοκεῦσι
 Θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 Ἔπλεθ', ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 Πρῶτον γάρ μιν ἰόντα βάλε στήθος, παρὰ μαζὸν 489
 Δεξιὸν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος,
 Ἦλθεν, ὃ δ' ἐν κονίησι χαμαὶ πέσεν, αἰγειρος ὥς,
 Ἦ ρά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκει,
 Λεῖη, ἀτὰρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
 Τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθῶνι σιδήρῳ 495
 Ἐξέταμ', ὅφρα ἴνυν κάμψῃ περικαλλεῖ δίφρῳ,
 Ἦ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας·
 Τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας Διογενὴς· τοῦ δ' Ἀντιφος αἰολοθώρηξ
 Πριαμίδης καθ' ὁμίλον ἀκόντισεν ὀξείῳ δουρὶ. 499
 Τοῦ μὲν ἄμαρθ'· ὃ δὲ Λευκόν, Ὀδυσσεὸς ἐσθλὸν ἑταῖρον,
 Βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 Ἦριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 Τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη·
 Βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ. 496
 Στῆ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 Ἄμφι ἑ παπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο,

482. It is the practice in Southern Europe, still common, to trim the stem of the poplar tree to within a few feet from the top, which, when left untouched, presents the appearance of a bushy tuft, resembling the plummy helm of a warrior. Col. Mure.

483. *Εἰαμενῇ*, "a water-meadow," akin to *ἡϊών*. Its original meaning was, probably, a *watery* piece of ground; comp. *εἶβω* (for *λείβω*), *εἶαρ*, "moisture;" *αἰονᾶν*, "to sprinkle;" and the German *Aue*. Others derive it (wrongly, as the *a* of *εἰαμενῇ* proves) from *ἡμαι*, *εἵεται, ἡμενος*. Buttm.*L.* p. 325.

488. *Ἐναρίζω*. — Th. *ἐναρα*, "spoils;" akin to *ἐναίρω*, which is connected with *ἐνεροι*, "the dead," and is not a compound of *αἶρω*. See Buttm. *Lex.* p. 119.

489. *Αἰολοθώρηξ*, "moving actively in his corslet." See Buttmann on *αἰόλος* and n. on γ'. 324. Kennedy remarks a distinction between *κατὰ τοῦ* and *κατὰ τὸν*, the former designating the object aimed at *in general*; but the accusative, the *precise part* aimed at. *Κατὰ* with the genitive implies *down upon*, i. e. motion in a vertical line: but with the accusative, motion in a horizontal line; *along*. Donalds. *Varron*.

495. *Κεκορυθμένος* for *κεκορυσμένος*, pluperfect passive participle of *κορύσσω*. Th. *κόρυς*, akin to *κάρα*. *Corusco* is evidently connected with it.

497. *Παπτήνας*, 1 aorist participle of *παπταίνω*, which originally meant "to take a timid peep;" th. ΠΤΑ-, *πτήσσω*. *Κεκά-*

Ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
 'ΑΛΛ' υἷδν Πριάμοιο νόθον βάλε Δημοκώδοντα,
 Ὃς οἱ 'Αβυδόθεν ἦλθε, παρ' ἱππων ὠκειάων. 500
 Τόν ρ' 'Οδυσσεύς, ἐτάριοιο χολωσάμενος, βάλε δουρὶ
 Κόρσην· ἡ δ' ἐτέρωιο διὰ κροτάφοιο πέρησεν
 Αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψε·
 Δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Χώρησαν δ' ὑπὸ τε πρόμαχοι, καὶ φαίδιμος Ἔκτωρ. 505
 'Αργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 'Ιθυσαν δὲ πολὺ προτέρω· νεμέσησε δ' 'Απόλλων,
 Περγάμον ἐκκατιδὼν, Τρώεσσι δὲ κέκλετ' αὔσας·
 "Ὀρυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
 Ἀργείοις· ἐπεὶ οὔ σφι λίθος χρώς, οὐδὲ σιδήρος, 510
 Χαλκὸν ἀνασχέσθαι ταμεσίχροα, βαλλομένοισιν.
 Οὐ μὰν οὐδ' 'Αχιλεὺς, Θέτιδος παῖς ἡῦκόμοιο,
 Μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.
 Ὃς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ 'Αχαιοὺς
 'Ωρσε Διὸς θυγάτηρ, κυδίστη Τριτογένεια, 515
 'Ερχομένη καθ' ὁμίλον, ὅθι μεθιέντας ἴδοιτο.
 "Ενθ' 'Αμαρυγκείδην Διώρεα μοῖρα πέδησε·
 Χερμαδίῳ γὰρ βλήτο παρὰ σφυρδὸν ὀκριδέντι,

δοντο, an Ion. redupl. for ἐχάδοντο, from χάζω.

499. Νόθος, "son of a concubine;" σκότιος, "son of an uncertain father;" γνήσιος, "son of lawful wedlock." Schol.

500. Abydos, on the Asiatic side of the Hellespont, is opposite Sestos on the European side. Its modern name is Zermunic. Παρ' ἱππων ὠκειάων, from the region of swift mares. So πεσσοί, the place of dice (Eurip. Medea): ἐν δικαίῃς, in the place of judicial trials (Aristoph. Equites): ἐν τῷ τυρῷ, in the cheese market.

501. Τὸν ρ' βάλε ... κόρσην. — Here there are two accusatives, one of the person, the other of the thing. Porson thus explains such cases: "you can say, separately, τὸν βάλε, and, also, κόρσην

βάλε· therefore, you can say both together, τὸν βάλε κόρσην."

503. Σκότος ὅσσε κάλυψε.— So Virg. *Æn.* X. 746, in *æternam clauduntur lumina noctem*.

504. 'Αραβίω, ἄραβος, ἀράσσω, *rao* (=sonare), in Sanscrit.

515. Creuzer connects Τριτογένεια with τρίτος, as she was said to have been born on the third day; and, in the geometrical system of the Pythagoreans, the number three and a triangle were personifications of Minerva; while an equilateral triangle, divided into six right-angled triangles, was named Minerva Tritogeneia.

518. Χερμάδιον, χερμάς, χερὰς, usually derived from χεῖρ, sc. "a hand-stone;" better connect it with χέρρος and ξηρός, the radical idea being *hardness*.

Κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείρως Ἰμβρασιδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520
 Ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λῶας ἀναιδῆς
 Ἀχρὺς ἀπηλοΐησεν· ὃ δ' ὕπτιος ἐν κονίῃσιν
 Κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 Θυμὸν ἀποπνείων· ὃ δ' ἐπέδραμεν, ὃς ῥ' ἔβαλέν μιν,
 Πείρως· οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 Χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψε. 526
 Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενος βάλε δουρὶ
 Στέρνον, ὑπὲρ μαζοῖο, πάγῃ δ' ἐν πνεύμονι χαλκός.
 Ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 Ἑσπάσατο στέρνοιο· ἐρύσσατο δὲ ξίφος ὀξύ, 530
 Τῷ ὄγε γαστέρα τύψε μέσῃν, ἐκ δ' αἶνυτο θυμόν.
 Τεύχεα δ' οὐκ ἀπέδυσε· περίσθησαν γὰρ ἑταῖροι
 Θρηήικες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 Οἳ ἔμεγαν περ ἔοντα, καὶ ἴφθιμον καὶ ἀγανὸν,
 Ὡσαν ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμήχθη. 536
 Ὡς τῶγ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθη,ν
 Ἦτοι ὃ μὲν Θρηκῶν, ὃ δ' Ἑπειῶν χαλκοχιτώνων,
 Ἠγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.
 Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθὼν,
 Ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξείῃ χαλκῷ 540
 Δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνῃ
 Χειρὸς ἑλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἑρωήν.
 Πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἡματι κείνῳ
 Πιρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

522. "Αχρὺς involves more especially the idea of *the whole time or place* in which anything is done; and the genitive denotes the thing or event *before* which it is considered to be done. Μέχρι has respect to the *end* of the time or space *within* which anything (Rom. 5) is done. "Αχρὺ νόμου is, *before the law was brought in*. Μέχρι Μωσείως, *until Moses had brought in the law*. "Αχρὺ is put absolutely; not so Μέχρι, which requires the *terminus* or *close* to be expressed. "Αχρὺς is therefore rightly

used here, *completely*, διόλου, not μέχρι. Tittmann, *Syn.*

525. Ὀμφαλός.—Lat. *umbo, umbilicus*, ἄμβων.

529. Ὀβριμος.—Th. βρι-, βρίθω.

533. Ἀκρόκομοι, "with the hair tied up in a top-knot;" or, "with their head all shaved except the crown."

535. Πελεμίζω.—Th. πάλω, παλάμη, "the hand," as we say, "to handle roughly;" also, πόλεμος, *bellum*.

ΤΗΣ

ΟΜΗΡΟΥ ἸΛΙΑΔΟΣ

ῬΑΨΩΔΙΑ Ἡ ΓΡΑΜΜΑ, Ε΄.

ἘΠΙΓΡΑΦΗ.

Ε, βάλλει Κυθήριαν, Ἀργά τε, Τυδίδος υἱός.

ἘΝΘ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
Δῶκε μένος καὶ θάρσος, ἵν' ἐκδηλος μετὰ πᾶσιν

1—83. 1. "Then, moreover, Pallas Athené vouchsafed might to Diomedes." 5. "Like the autumnal star, which shines even with peculiar brilliance, when laved of ocean." 8. "And sped him through the midst." 12. "They two, separated from their own party, rushed forward to encounter him." 20. "Idæus leaped down [sc. not being able, in sufficient time, to turn round his chariot]." 22. "For by no means would even (οὐδέ γάρ, οὐδέ) he himself have escaped from, &c." 24. "That the old man might not be utterly disconsolate by being bereft of him (οἱ the dative for αὐτῷ the nominative is wanting, genitive οὔ, accusative ἑ. The dative expresses *profit* or *loss*: "disconsolate as regards him, by losing him as well as Phegeus)." 36. "The meadowy Seamander [see n. on δ' 483.]" 37. "The Danaï routed the Trojans." 40. "For he dashed the spear into his back first (sc. the first of those slain, after the Danaï had put to flight the Trojans), when he was turned, and drove it through the chest." 49. "Skilled in the chase [αἶμων, sc. δαίμων or, with Herm., "eager," from αἰσσω]." 50. "The beechen spear [from

ὀξύα or "sharp-pointed," from ὀξύς the former is preferable]." 53. "But not then at least (γὰρ) was the arrow-delighting [sc. from χαίρω or, "arrow-scattering," from χέω] Artemis of any avail to him [see Buttmann's *Lex.* on χραῖσμεν, where he shows that χραῖσμεν is χρήσιμον εἶναι τινὶ κατὰ τι, having "an accusative of the thing," and "a dative of the person," and never "an accusative of the person." For similar expansions comp. δογυῖα δρέγω], nor his skill in archery, in which he had heretofore at least been accomplished." 70. "Theano brought (him) up with care equal to that she showed to her own children, in compliment to her husband." 74. "And quite through his teeth the brass cut the tongue by the root [ὑπό...τάμει, tmesis]." 76. "But Eurypylus, the noble Hypsenor [he should have added, after Eurypylus, "slew;" but the relative ὅς calls him off, and τὸν μὲν ἄρ' in l. 79 is resumptive]." 79. "Him then, I say, Eurypylus, the noble son of Evæmon, having rushed on, smote with the sword on the shoulder amid his career, while in the act of flying before

Ἄργείοισι γένοιτο, ἰδὲ κλεος ἐσθλὸν ἄροιτο.
 Δαΐε οἱ ἐκ κόρυθος τε καὶ ἀσπίδος ἀκάματον πῦρ,
 Ἄστέρ' ὅπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
 Λαμπρὸν παμφαίησιν λελουμένος Ὠκεανοῖο.
 Τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων.
 Ὄρσε δέ μιν κατὰ μέσσον ὄθι πλείστοι κλονέοντο.

him." 82. "But dark death [so Virg. : *purpureum mare*, i.e. *nigrum*; or, as others interpret, "blood-empurpled"] and adverse destiny overwhelmed his eyes [*κατὰ ... ἔλλαβε*, tmesis]."

1. This book is termed ἡ Διομήδους ἀριστεία. The division of the poem into rhapsodies was the only way of designating a particular part of so long a poem, until arranged in books by Aristarchus. To prove that Pisistratus first framed the Iliad and Odyssey, we should prove that no other poem existed during the earlier centuries; whereas the Æthiopis of Arctinus, containing 9100 verses, dated 200 years before Pisistratus. The latter, with the help of Onomacritus, first settled the order of the parts, binding them into a whole, with some corrections and interpolations. [Grote.] In it is illustrated the second cause for the poet's extension of his original plot, sc. the conflict between the plan of the poet and his own patriotic feelings. Hence the shortness of the narration of the second day's battle in the 8th Book, as compared with the first day's battle, extending from the 2nd to the 7th Book. The death of Pandarus was necessary, as being the violator of the league; but the legend of Diomedes has been greatly extended by its peculiar feature, namely, the battles with the gods. Diomedes, in the Argive mythology, which referred to Pallas, was a being closely con-

noted with this goddess, her shield-bearer, and defender of the Palladium; hence, in Homer, he is placed in closer relation with the Olympic gods than any other hero; moreover, he never fights with Hector, but with Ares, who enables Hector to conquer; and hence, also, such slight inconsistencies as the contradictory expressions of Diomedes, and his counsellor Athené, as to whether a contest with the gods was advisable or not (Il. V. 130, 434, 827. VI. 128).

3. Ἰδέ.—Same as ἦδέ but ἰδέ for ἰδε, 2 aor., "he saw."

5. Some avoid the elision of the iota of the dative by writing it in full, *ἀστέρι ὀπωρινῷ*, and making synizesis operate. It is only the short vowels that are elided, and even those not invariably; for instance, the *α* of the dual of the 1st declension, and of *ἑνῶπα*, and of *ἄνα* for *ἀνάστηθι*, would not be elided; nor the *ι* of the third person plural of verbs; nor the *ο* of a genitive in *οἰα*, nor *πρό* nor that of *περί*, *τι*, *ὅτι*, &c., nor of a dative singular or plural generally. Final *αι* and *οι* are elided, though not in a nominative plural, nor in *μοι*, *σοι*, &c. Ὀρβρινός and ὀπωρινός alone make *-ίνος* elsewhere, *-ίνος*. Ἀλίγκιος, akin to ἡλίκος, ἡλικος.

6. So Virg., *Oceani perfusus Lucifer undâ ... extulit os sacrum caelo*. (Æn. VIII. 589.) The dog-star, Sirius, marked by its rising the beginning of *ὀπώρα*, the an-

Ἦν δέ τις ἐν Τρώεσσι Δάρης, ἀφνειὸς, ἀμύμων,
 Ἰρεὺς Ἡφαίστοιο· δύω δέ οἱ νῆες ἦσθη, 10
 Φηγεὺς, Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
 Τῷ οἱ, ἀποκρινθέντε, ἐναντίω ὀρμηθήτην·
 Τῷ μὲν ἀφ' ἱπποῖν, ὃ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεὺς ῥα πρότερος προῖει δολιχόσκιον ἐγχεος, 15
 Τυδεΐδew δ' ὑπὲρ ὦμον ἀριστερόν ἤλυθ' ἀκωκὴ
 Ἐγχεος, οὐδ' ἔβαλ' αὐτόν· ὃ δ' ὕστερος ὤρνυτο χαλκῷ
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρὸς,
 Ἄλλ' ἔβαλε στήθος μεταμάζιον, ὥσε δ' ἀφ' ἱππων.
 Ἰδαῖος δ' ἀπόρουσε, λιπὼν περικαλλέα δῖφρον, 20
 Οὐδ' ἔτλη περιβῆναι ἀδελφείου κταμένοιο·
 Οὐδὲ γάρ, οὐδέ κεν αὐτὸς, ὑπέκφυγε κῆρα μέλαιναν
 Ἄλλ' Ἡφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 Ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκαχημένος εἶη.
 Ἰκπous δ' ἐξελάσας μεγαθύμου Τυδεὸς υἱὸς, 25
 Δῶκεν ἑταίροισι κατὰγειν κοῖλας ἐπὶ νῆας.
 Τρῶες δὲ μεγάλθυμοι ἐπεὶ ἴδον νῆε Δάρητος,
 Τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,
 Πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη,
 Χειρὸς ἐλοῦσ', ἐπέεσσι προσηύδα θοῦρον Ἀρηα· 30
 Ἄρες, Ἄρες βροτολογε, μαιφόνε, τειχεσιπλήτα,
 Οὐκ ἂν δὴ Τρῶας μὲν ἑάσαιμεν καὶ Ἀχαιοὺς

turn, which commenced in the middle of July. It shone brightest at its rising.

8. On the formation of the future Ionic, Æolic, and Attic, see n. on α'. 76. Donaldson remarks that the differences of conjugation arose from the various methods adopted to give strength to the root in the present.

9. Κλόνοc answers to the French *noir*.

12. Ἀποκρινθέντε.—A hiatus occurs here, which may be justified by the pause at the penthemimeral trochaic cæsura ending in thesis; perhaps it was written ἀποκρινθέντες, and was changed

to agree with τῷ and ὀρμηθήτην, from the ignorance on the part of transcribers, that the dual and plural were originally but different forms of the same plural number, and were interchanged with one another at pleasure.

21. Περιβῆναι.—Said properly of beasts *walking round* their cubs to guard them.

28. Ἀλεΐόμενος, "having escaped by flight." From ἀλέομαι, as ἔχεφα, from χέω.

31. As Φάρος, Φάρρην, *vir, virtus*, "war," *Mars, mas*; so, *Vulcanus, Mulciber*. *Mā-mers* is "man-slayer"; *Mars*, contracted for *Mā-vors*, is "man-protector." The

Μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ,
 Νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν ;
 *Ὡς εἰπούσα, μάχης ἐξήγαγε θοῦρον Ἄρηα.
 Τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ.
 Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 Ἑγεμόνων· πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 Ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρῳ·
 Πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 Ὠμῶν μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσε·
 Δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱὸν
 Βῶρον, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλουθεί·
 Τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ
 Νύξ' ἔππων ἐπιβησόμενον, κατὰ δεξιδὸν ὤμον·
 Ἥριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλε.
 Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες.
 Ὑῖον δὲ Στροφίῳ Σκαμάνδριον, αἴμονα θήρης,
 Ἀτρεΐδης Μενέλαος ἔλ' ἔγχεϊ ὀξυόεντι,
 Ἑσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ
 Βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὖρεσιν ὕλη.
 Ἄλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,
 Οὐδὲ ἐκηβολίαι, ἧσι τὸ πρὶν γ' ἐκέκαστο·
 Ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 Πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρὶ,
 Ὠμῶν μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσεν.
 Ἥριπε δὲ πρηνὴς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
 Τεύχειν· ἔξοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 Ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἵσας
 Ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο,
 Οἱ τ' αὐτῷ· ἐπεὶ οὔτι θεῶν ἐκ θέσφατα ᾔδῃ.

first Ἀρες has the penult long by arsis. *Τειχεῖσι πλῆτα*, th. *τείχος*, and *πελάζω*.

- 36. See Buttman's *Lex.*, p. 324, in which he shows *ἡϊόεις* to be "meadowy," and not "hilly" (Eustath.), as the poet did not wish to place Mars where he could see

the battle, but in some low soft grassy place. See δ'. 483.

53. Müller (*Dor.*) shows Ἀρτεμις to be akin to *ἀρτεμής*, so. "the healthy, the uninjured," corresponding with *ἀλεξίκακος*, the "healing" Pæan Apollo.

61. Ἐφίλατο.—By arsis, per-

Τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων, 65
 Βεβλήκει γλουτὸν κατὰ δεξιὸν ἢ δὲ διὰ πρὸ
 Ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἄκωκῇ.
 Γυνὲξ δ' ἔριπ' οἰμῶξας, θάνατος δέ μιν ἀμφεκάλυψε.

Πηδαῖον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν, 70
 Ὃς ῥα νόθος μὲν ἔην, πύκα δὲ τρέφε διὰ Θεανῶ

Ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει φ'.
 Τὸν μὲν Φυλεΐδης δουρικλυτὸς, ἐγγύθεν ἔλθων,
 Βεβλήκει κεφαλῆς κατὰ λυῖον ὀξείῃ δουρί.
 Ἀντικρὺ δ' ἂν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 Ἦριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὁδοῦσιν. 75

Εὐρύπυλος δ' Εὐαίμωνίδης Ὑψήνορα δῖον,
 Τῖδον ὑπερθύμου Δολοπίονος, ὅς ῥα Σκαμάνδρου
 Ἀρητήρ ἑτέτυκτο, θεὸς δ' ὥς τίετο δῆμψ'.
 Τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 Πρόσθεν ἔθεν φεύγοντα, μεταδρομάδην ἔλασ' ὦμον 80
 Φασγάνῳ ἀΐξας· ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.

Αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσση
 Ἐλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερῇν ὑσμίνην.

haps, or even by contraction, for *ἐφιλήσατο*; as it is *φιλέω* usually.

65. Μάρπτω.—*Akinto* ἀρπάζω, *carpo*, *rapiō*, &c.

84—158. 85. "But, as to Tydeus' son, you could not have decided to which party he belonged, whether it was with the Trojans or the Achæans on his side that he was blending in the fray; for he was rushing through the plain, like an inundating winter-swollen torrent, which is wont to sweep away all bridges in its rapid course." 89. "Which, I say (*ἄρ'*), neither the strengthened bridges restrain, nor the fences of the luxuriant gardens check, when it cometh suddenly, at what time the tempest of Jove descends with violence; and before it are wont to fall prostrate many fair works of husbandmen." 100. "And it held its course quite through

[*διέσχε*, sc. *ἐαυτὸν*] to the other side; and the corslet was besprinkled with blood [*παλάσσω*, th. *πάλλω*, things being scattered by shaking]." 106. "So he spake boasting." 109. "Haste thee, beloved son of Capaneus [*πίπτω*, properly of *mellow* fruit, th. *πίπτω*, "to ripen;" hence, *soft*, *tender*, *mild*, &c.]." 112. "He drew out the arrow, which had passed quite through the shoulder [*διαμπερὲς*, an adjective, implying motion, and qualifying *βέλος*; or it may be an adverb, sc. "he drew quite through out from the shoulder, &c.;" from *διὰ* and *ἀναπεράω*]." 113. "The blood gushed out (*ἀνηκόντιζε*, from *ἄκων*, "a dart;" lit. "darted up,") through the flexible corslet." 116. "If ever, with friendly intent (*φίλα φρονέουσα*, lit. "thinking friendly things"), thou hast stood beside me and my

Τυδεΐδην δ' οὐκ ἂν γνοίης, ποτέροισι μετείη, 85
 Ἥε μετὰ Τρώεσσιν ὀμιλέοι, ἧ μετ' Ἀχαιοῖς·
 Θύνη γὰρ ἂν πεδίον, ποταμῷ πλήθοντι ἑοικῶς
 Χειμάρρῳ, ὅστ' ὤκα ῥέων ἐκέδασσε γεφύρας·
 Τὸν δ' οὐτ' ἄρ τε γέφυραι ἑργγμέναι ἰσχανώσιν,
 Οὐτ' ἄρα ἔρκεα ἰσχει ἀλωάων ἐριθηλέων, 90
 Ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος
 Πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·
 Ὡς ὑπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον, πολέες περ ἑόντες.
 Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
 Θύνοντ' ἂν πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,
 Αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
 Καὶ βάλ' ἐπαΐσσοντα, τυχὼν κατὰ δεξιὸν ὦμον
 Θώρηκος γύαλον· διὰ δ' ἔπατο πικρὸς δῖστος,
 Ἀντικρὺ δὲ διέσχε· παλάσσετο δ' αἵματι θώρηξ· 100

sire in the burning fray, now *again*
 befriend me" (ἐμοῦ, ἐμοί, ἐμέ are
 more emphatic than μοῦ, μοί, μέ.
 The passage may be also rendered
 thus:—"if ever thou hast stood
 by my [μοί for μοῦ, as often
 happens] sire, now, moreover, be-
 friend me:" αὐτε will thus mean
furthermore, on the other hand,
 marking transition or sequence; or
 antithesis, as *autem*), Ο Αθηνέ:
 and both grant that I may slay the
 man, and that he (change of sub-
 ject by anacolouthon) may come
 within spear's throw (ὕστερόν
 προτερόν)." 119. "Who has an-
 ticipated in striking me, and boasts,
 and says that I shall not now long,
 &c." 126. "Such as Tydeus was
 wont to possess (ἔχσκε)." 129.
 "Wherefore, now, if any deity,
 making trial of thee, should haply
 come here, be not thou the one
 (σύγε) to fight at all with immor-
 tal deities, all the other deities, I
 mean; but if Aphrodité should
 come, &c., wound her by all
 means (the γέ distinguishes her
 from the rest)." 136. "Then at

length did thrice as much impe-
 tuosity seize him, as it doth the
 lion which the shepherd in the
 field among the fleece-clad sheep
 may have grazed, when overleap-
 ing the fence of the court-yard,
 but hath by no means subdued; his
 strength he hath merely roused;
 and, afterwards, he offers no far-
 ther assistance (προσ-αμύνει), but
 retires within the stalls, and the
 deserted flocks [sc. τὰ πρόβατα]
 are stricken with fear; they (δῖες),
 then, are heaped in dense confu-
 sion upon one another, while he,
 impetuous, springs from the lofty
 enclosure of the court-yard."

85. The use of the second per-
 son, γνοίης, marks the rhapsode
 "reciting" his poem, like the mo-
 dern *improvisatori*; we might
 hence also infer the probability of
 the poem not having been origina-
 lly in writing (Kennedy)

91. Ἐξαπίνης for ἐξαίφνης.

99. Θώρηκος γύαλον.—Akin to
 κοῖλος, "the hollow body-ar-
 mour," it being composed of a
 back-piece and breast-piece, called

- Τῷ δ' ἐπὶ μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός·
 Ὀρυνσθε, Τρῶες μεγάλθυμοι, κέντορες ἱππων·
 Βέβληται γὰρ ἄριστος Ἀχαιῶν· οὐδέ ἔφημι
 Δῆθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
 ὦρσεν ἄναξ, Διὸς υἱός, ἀπορνύμενον Λυκίηθεν. 105
 Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
 Ἄλλ' ἀναχωρήσας, πρόσθ' ἱπποῖν καὶ ὄχεσφιν
 Ἔστη, καὶ Σθένελον προσέφη, Καπανηΐου υἱόν·
 Ὅρσο, πέπον Καπανηΐάδῃ, καταβήσεο δίφρου,
 Ὅφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν δίστόν. 110
 Ὡς ἄρ' ἔφη· Σθένελος δὲ καθ' ἱππων ἄλτο χαμᾶζε,
 Πὰρ δὲ στὰς, βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὤμου·
 Αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 Δὴ τότ' ἔπειτ' ἡρᾶτο βοὴν ἀγαθὸς Διομήδης·
 Κλυθί μοι, αἰγιόχοιο Διὸς τέκος, ἀτρυνώη. 115
 Εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 Δητῷ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
 Δὸς δέ τέ μ' ἄνδρα ἐλεῖν, καὶ ἐς ὀρμὴν ἐγχεὸς ἐλθεῖν,
 Ὃς μ' ἔβαλε φθάμενος, καὶ ἐπεύχεται, οὐδέ μέ φησι
 Δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο. 120
 Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 Γυνὴ δ' ἔθηκεν ἐλαφρὰ, πόδας, καὶ χεῖρας ὑπερθεν·
 Ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
 Ἔν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125
 Ἀτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότης Τυδεύς·
 Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,

γύαλα, ἡμιθωράκια, which were joined by straps and buckles (πόρ-
 παί, περόναι) under the arms.

113. On the *στρεπτοί*, or "flex-
 ible," and the *στατοὶ θώρακες*, or
 "stiff plate-armour," see δ' 133;
 to the former class belong the
ἀλυσιδωτοί, or chain-armour, the
σπικωτοί, of hooks, and the *κλωσ-*
τοί, of cords.

119. *Φθάνω*.—Lat. *prævenire*,
occupo, "to be before another in
 doing anything;" English, "to
 prevent" (as in "prevent us, Lord,

by thy blessing," sc. be before
 us, i. e. before we can do wrong);
ἔφθη βαλὼν would be a more
 usual construction.

127. After a *past* tense an *op-*
tative usually follows ὅφρα, ἵνα,
 ὥς, &c., as, in Latin, the imperfect
 potential; ex. gr. *te jussi, ut FA-*
CERES. A *present* or *future* is
 succeeded by the subjunctive, as, in
 Latin, the present potential; e. g.
te jubeo, ut FACIAS. To the form-
 er part of the rule there should be
 excepted the case, where the effects

"Οφρ' εὖ γιγνώσκης ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 Τῷ νῦν, αἶ κε θεὸς πεirώμενος ἐνθάδ' ἵκηται,
 Μή τι σύγ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
 Τοῖς ἄλλοις· ἀτὰρ εἰ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξείῃ χαλκῷ.
 Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη·
 Τυδεΐδης δ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη·
 Καὶ, πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
 Δὴ τότε μιν τρὶς τόσσον ἔλε μένος, ὥστε λέοντα,
 "Οὐ ρά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀϊστοῖς
 Χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐ δὲ δαμάσση·
 Τοῦ μὲν τε σθένος ὥρσεν· ἔπειτα δέ τ' οὐ προσαμύνει,
 Ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρήμα φοβεῖται· 140
 Αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 Αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
 Ὡς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.
 "Εὐθ' ἔλεν Ἀστύνοον καὶ Ὑπείνορα, ποιμένα λαῶν·
 Τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρὶ, 145
 Τὸν δ' ἕτερον ξίφει μεγάλῳ κληῖδα παρ' ὦμον
 Πληῆξ'· ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν, ἠδ' ἀπὸ νώτον.
 Τοὺς μὲν ἔασ', ὁ δ' Ἀβαντα μετώχετο, καὶ Πολύειδον,

of the action are meant to be continued till a time future in reference to the time of speaking; as, here, "I have taken the mist off your eyes," not merely "that you might," but also "that you may henceforth (from the time I now speak) know, &c." To the second part of the rule there is the apparent exception of the optative following the present, when used historically. See Dawes' *Misc.* This confirms the theory of the optative being an old historic indefinite or aoristic tense; and the subjunctive, a definite tense, and probably an old future, as the subjunctive form *legam* is future in Latin. There are thus properly but three distinct moods—indicative, imperative, and infinitive. See Don. *Varr.* p. 255.

128. Ἡμὲν—ἠδὲ: Latin, *quoniam*—*tum*.

135. Θῦμος, "the mind;" ἄνθος, "thyme;" both from *θύω*. The former, like the Latin *animus*, includes the affections and passions; but *φρήν*, *mens*, the intellectual part of man. Μεμαῶς, an anacolouthon for μεμαῶτα, to agree with *μιν*.

138. Χραύω, χράβω, χρίπτω, χρώς, &c., are of kindred origin.

141. Ἀγχιστῖνος.—A lengthened form of ἀγχιστος.

142. Αὐλή, "the court-yard;" *th. ἄω*, sc. "exposed to the air." It was surrounded by out-buildings, with the altar of Zeus Ἑκακτεῖος in the middle; so that it was both the meeting-place for the family, and the cattle-yard (Il. δ'. 433). In later times it meant the

Τίεας Εὐρυδάμαντος, δνειροπόλοιο γέροντος·
 Τοῖς οὐκ ἔρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150
 Ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε.
 Βῆ δὲ μετὰ Ξάνθου τε, Θόωνά τε, Φαίνοπος υἱε,
 Ἀμφω τηλυγέτω· ὁ δὲ τείρετο γῆραϊ λυγρῷ,
 Τῖόν δ' οὐ τέκετ' ἄλλον, ἐπὶ κτεάτεσσι λιπέσθαι.
 Ἔνθ' ὄγε τοὺς ἐνάριξε, φίλον δ' ἐξαίνυτο θυμὸν 155
 Ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 Λεῖπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκ νοστήσατε
 Δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.
 Ἔνθ' υἱας Πριάμοιο δῶν λάβε Δαρδανίδαο

quadrangle surrounded by the house.

150. "To them, at their departure, the old man had not interpreted dreams," sc. as the result proved, since they were slain by Diomedes, whom they would have avoided, had they known their destiny.

158. *Χηρωστής*.—Th. *χηρόω*, "the heir-at-law, in default of issue."

159—228. 161. "As a lion, springing among the cattle, breaks off the neck of a calf or an ox, as they feed in the copse, thus Tydeus' son forcibly dislodged them both from off their chariot, sore against their will." 172. "With whom no man here at least (*γὰρ*) can contend." 175. "Whosoever this be who displays such might, and hath already wrought many an ill to the Trojans." 177. "Unless he be some deity bearing a grudge against the Trojans." 178. "And unless the anger of the gods (it be, which) presses heavy on us," I prefer to understand *εἰ μὴ* to this clause also, though it might be rendered as an independent one, sc. "the anger of the gods is severe;" but *ἐπὶ* for *ἐπεσσι* [accented on the penult, as also when under *anastrophe*] will thus have no force.

181. "I for my part compare him in all respects to the warlike son of Tydeus [*Feikw*, *FeFiskw* as *δείκνυμι*, *δείκω*, *δεδίσκω*]." *Δαίφρων*, "warlike," in the *Iliad*; "prudent," in the *Odyssey*. *Buttm.* 185. "He doth not achieve these frenzied exploits without a deity's assistance." 187. "Who has turned elsewhere the dart which was on the very point of reaching him." So Kennedy translates *ὦκὸν κινήμενον*, *jamjam* [*ὦκὸν*] *cum adsequentem*. I own I prefer the simple mode, sc. "the *swift* weapon in the act of hitting him." 191. "He must be, therefore (*οὐδὲν* illative), some deity enraged." [Referring to the very words of *Æneas'* conjecture, line 177, *τις θεός—κοτεσσάμενος*.] 201. "(Assuredly it would have been much better,) wishing to spare my steeds, lest they should want sustenance to my sorrow (*μοι*), where so many men were crowded together [not "shut in together in a besieged town," as some translate, which would be expressed by *ἐελμένοι*. *Buttm. Lex.*], accustomed as they have been to eat fodder in abundance." 205. "Which, as the event has proved (*ἄρα*), were not destined to benefit me." 211. "In compliment to the noble Hector." 213. "My father-

Εἰν ἐνὶ δῖφρῳ ἐόντας, Ἐχήμενά τε, Χρόμιόν τε. 160
 Ὡς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξη
 Πόρτιος, ἡὲ βοδὸς, ξύλοχον κάτα βοσκομενάων
 Ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 Βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 Ἴππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνει 165
 Τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στήχας ἀνδρῶν,
 Βῆ δ' ἔμην ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
 Πάνδαρον ἀντίθρον διζήμενος, εἴ που ἐφεύροι.
 Εὖρε Λυκάονος υἱὸν ἀμύμονά τε, κρατερὸν τε·
 Στῇ δὲ προσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ἤδα· 170
 Πάνδαρε, ποῦ τοι τόξον, ἰδὲ πτερόεντες δίστολ,
 Καὶ κλέος; ᾧ οὔτις τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
 Οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
 Ἄλλ' ἄγε, τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών·
 Ὅστις ὅδε κρατέει, καὶ δὴ κακὰ πολλὰ ἔοργε 175
 Τρῶας· ἐπεὶ πολλῶν τε ταὶ ἐσθλῶν γούνατ' ἔλυσεν·

land." 214. "Forthwith, in that case, may the stranger [= "foeman" in those days, as *ἐχθρὸς* from *ἐκρὸς*, and as the Latin *hostis*, akin to *hospes*, meant formerly "a stranger"] cut off my head, if I do not, having broken them in twain with my hands, cast into the burning fire these implements of archery; for they are but useless attendants to me." 218. "Our fortune will not previously be otherwise, at least before that we two, encountering [*ἀντιβίην* *ἐλθόντε*· *ἀντιβίην*, like *μακρὰν*, an adverbial accusative feminine] this hero in close fight, with steeds and chariots, shall have made trial of him [sub. *αὐτοῦ*] with arms." 221. "That you may see of what mettle are the horses of Tros," sc. given to Tros by Jupiter in return for Ganymede. 222. "Skilled through the plain, whether hither or thither, with velocity swift in pursuit or retreat [mark the onomatopoeia of the line, which I

have endeavoured to imitate; so Virgil's *quadripedante postremum nitu quatit ungula campum*, sc. all dactyls, to express speed], which shall also bear us back in safety to the city, even though, &c." 227. "I shall dismount from my chariot."

175. Πέζω or ἔρδω (by transposing the first two letters), πέζω or ἔρξω, ἔοργα. To understand this, says Buttmann, we must remember the mutual change (founded on general rules) of the middle consonants γ and δ, with which is connected that of γ and ζ in other verbs, as κράζω, κραγεῖν. Moreover ἔρδω, ἔρξα, ἔργον, have the F, as the aspirate of the ρ was often changed to F. Hence the Æol. βρόδον, i.e. *wrodon*, for *ρόδον*; and thus we are to consider ἔρξαι as *wexai*, ρέξαι as *wrexai*, ἔοργα as *weworga*, whence the Engl. *work*, *wrought*, *wright*. Buttm. *Irr.* V.

176. Γούνατα for *strength*; so Hor., *dumque virent genua*.

Εἰ μή τις θεός ἐστι, κοτεσσάμενος Τρώεσσιν,
 Ἴρων μηνίσας, χαλεπὴ δὲ θεοῦ ἐπι μῆνις.
 Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεῖα, Τρώων βουληφόρε χαλκοχιτώνων, 180
 Τυδεΐδῃ μιν ἔγωγε δαΐφρονι πάντα ἔϊσσω,
 Ἀσπίδι γιγνώσκων, αὐλώπιδί τε τρυφαλείῃ,
 Ἴππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ', εἰ θεός ἐστιν.
 Εἰ δ' ὅγ' ἀνὴρ, ὃν φημι, δαΐφρων Τυδέος υἱός,
 Οὐχ ὅγ' ἀνενθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἀγχι 185
 Ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμος,
 Ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ·
 Ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλλον ὦμον
 Δεξιὸν, ἀντικρὺ διὰ θώρηκος γυάλιοι·
 Καὶ μιν ἔγωγ' ἐφάμην Ἀἰδωνῇ προΐαψεν, 190
 Ἐμπης δ' οὐκ ἐδάμασσα· θεός νύ τις ἐστὶ κοτήεις.
 Ἴπποι δ' οὐ παρέασι, καὶ ἄρματα, τῶν κ' ἐπιβαλὴν·
 Ἀλλὰ πού ἐν μεγάροισι Λυκάονος ἔνδεκα δόφροι
 Καλοὶ, πρωτοπαγεῖς, νεοτευχές· ἀμφὶ δὲ πέπλοι 195
 Πέπτανται· παρὰ δέ σφιν ἐκάστω δίζυγες Ἴπποι
 Ἔστᾱσι, κρὶ λευκὸν ἑρεπτόμενοι καὶ ὀλύρας.
 Ἡ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 Ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
 Ἴπποισί μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 Ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200
 Ἀλλ' ἐγὼ οὐ πιθόμην, ἦτ' ἂν πολὺν κέρδιον ἦεν,

182. Αὐλώπιδι.—An epithet of a helmet with a visor, according to Hesych.; or, with a tube (αὐλός) to hold the λόφος. Scholiast.

185. In many middle verbs, where the active form is obsolete, all trace of the reflexive sense is lost, as μαίνομαι, ἡδομαι [deponents]. Kühner.

186. Comp. *nube candentes humeros amictus*, Hor. Carm. I. 2. 31.

191. Ἐμπης=ἐμπας=ἐν πᾶσι.

194. Πέπλος.—Th. πετάννυμι, πέπταμαι (in the next line, a syneporated form); Damm. From πέλλα, Lat. *pellis, palla, pallium*;

Reimer. Akin to which are ἐπιπλα, ἐπίπλοον. *Lid. & Scott.*

195. Δίζυγες Ἴπποι.—*Gemini jugales*, and *equi bijuges*, Virg. The two horses were attached to the chariot by the neck. A third horse, to take the place of either of these when disabled, was often attached, called παρήγορος. In the *quadriga*, or τέθριππος, the four went abreast, the two outside horses being attached by ropes; whence they were called *σειραῖοι*, or *σειραφόροι*.

196. Κρὶ, κρίθη, akin to κρύος, ὀκρίεις, as *hordeum* from *horridus*, sc. "the beard." Buttm. *Lex.*

Εἰν ἐνὶ δῖφρῳ ἔοντας, Ἐχήμενά τε, Χρόμιόν τε. 160
 Ὡς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξη
 Πόρτιος, ἡὲ βοδὸς, ξύλοχον κάτα βοσκομενῶν
 Ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 Βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 Ἴππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνει 165
 Τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
 Βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
 Εὖρε Λυκάονος υἱὸν ἀμύμονά τε, κρατερόν τε·
 Στῇ δὲ προσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ἦδα· 170
 Πάνδαρε, ποῦ τοι τόξον, ἰδὲ πτερόεντες οἴστοι,
 Καὶ κλέος; ᾧ οὔτις τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
 Οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
 Ἄλλ' ἄγε, τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχῶν,
 Ὅστις ὅδε κρατέει, καὶ δὴ κακὰ πολλὰ ἔοργε 175
 Τρῶας· ἐπεὶ πολλῶν τε ταὶ ἐσθλῶν γούνατ' ἔλυσεν·

land." 214. "Forthwith, in that case, may the stranger [= "foe-man" in those days, as *ἐχθρὸς* from *ἐκρὸς*, and as the Latin *hostis*, akin to *hospes*, meant formerly "a stranger"] cut off my head, if I do not, having broken them in twain with my hands, cast into the burning fire these implements of archery; for they are but useless attendants to me." 218. "Our fortune will not previously be otherwise, at least before that we two, encountering [*ἀντιβίην* *ἰλθόντε*· *ἀντιβίην*, like *μακρὰν*, an adverbial accusative feminine] this hero in close fight, with steeds and chariots, shall have made trial of him [sub. *αὐτοῦ*] with arms." 221. "That you may see of what mettle are the horses of Tros," sc. given to Tros by Jupiter in return for Ganymede. 222. "Skilled through the plain, whether hither or thither, with velocity swift in pursuit or retreat [mark the onomatopœia of the line, which I

have endeavoured to imitate; so Virgil's *quadrupedante putrem sonitu quatit ungula campum*, sc. all dactyls, to express speed], which shall also bear us back in safety to the city, even though, &c." 227. "I shall dismount from my chariot."

175. Πέζω or ἔρδω (by transposing the first two letters), πέξω or ἔρξω, ἔοργα. To understand this, says Buttmann, we must remember the mutual change (founded on general rules) of the middle consonants γ and δ, with which is connected that of γ and ζ in other verbs, as κράζω, κραγεῖν. Moreover ἔρδω, ἔρξαι, ἔργον, have the F, as the aspirate of the ρ was often changed to F. Hence the Æol. βρόδον, i.e. *wrodon*, for *ρόδον*; and thus we are to consider ἔρξαι as *wexai*, πέξαι as *wrexai*, ἔοργα as *weworga*, whence the Engl. *work*, *wrought*, *wright*. Buttm. *Irr. V.*

176. Γούνατα for *strength*; so Hor., *dumque virent genua*.

Εἰ μή τις θεός ἐστι, κοτεσσάμενος Τρώεσσιν,
 Ἰρῶν μηνίσας, χαλεπή δὲ θεοῦ ἐπι μῆνις.
 Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων, 180
 Τυδείδῃ μιν ἔγωγε δαΐφρονι πάντα ἔτσκω,
 Ἄσπιδι γινώσκων, αὐλώπιδί τε τρυφαλείῃ,
 Ἴππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ', εἰ θεός ἐστιν.
 Εἰ δ' ὄγ' ἀνὴρ, ὃν φημι, δαΐφρων Τυδέος υἱός,
 Οὐχ ὄγ' ἀνενθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
 Ἔσθηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμος,
 Ὃς τούτου βέλος ὥκῃ κιχήμενον ἔτραπεν ἄλλῃ·
 Ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλλον ὦμον
 Δεξιὸν, ἀντικρὺ διὰ θώρηκος γυάλιο·
 Καί μιν ἔγωγ' ἐφάμην Ἀἰδωνῇ προΐαψεν, 190
 Ἐμπης δ' οὐκ ἐδάμασσα· θεός νύ τις ἐστὶ κοτήεις.
 Ἴπποι δ' οὐ παρέασι, καὶ ἄρματα, τῶν κ' ἐπιβαλὴν·
 Ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 Καλοὶ, πρωτοπαγεῖς, νεοτευχές· ἀμφὶ δὲ πέπλοι
 Πέπτανται· παρὰ δὲ σφιν ἐκάστῳ δίζυγες Ἴπποι 195
 Ἔσθασι, κρὶ λευκὸν ἑρεπτόμενοι καὶ ὀλύρας.
 Ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 Ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
 Ἴπποισί μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 Ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὕσμινας· 200
 Ἀλλ' ἐγὼ οὐ πιθόμην, ἦτ' ἂν πολὺ κέρδιον ἦεν,

182. Αὐλώπιδι.—An epithet of a helmet with a visor, according to Hesych.; or, with a tube (αὐλός) to hold the λόφος. Scholiast.

185. In many middle verbs, where the active form is obsolete, all trace of the reflexive sense is lost, as μαίνομαι, ἡδομαι [deponents]. Kühner.

186. Comp. *nude candentes humeros amictus*, Hor. Carm. I. 2. 31.

191. Ἐμπης=ἐμπας=ἐν πᾶσι.

194. Πέπλος.—Th. πετάννυμι, πέπταμαι (in the next line, a synepated form); Damn. From πέλλα, Lat. *pellis, palla, pallium*;

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195. Δίζυγες Ἴπποι.—*Gemini jugales*, and *equi bijuges*, Virg. The two horses were attached to the chariot by the neck. A third horse, to take the place of either of these when disabled, was often attached, called *παρήρορος*. In the *quadriga*, or *τέθριππος*, the four went abreast, the two outside horses being attached by ropes; whence they were called *σειραῖοι*, or *σειραφόροι*.

196. Κρῖ, κρήνη, akin to κρύος, ὀκριόεις, as *hordeum* from *horridus*, sc. "the beard." Buttm. Lex.

Ἴππων φειδόμενος, μή μοι δευόλατο φαρβῆς,
 Ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 Ὡς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 Τόξοισι πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἐμελλεν ὀνῆσειν. 205
 Ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε, καὶ Ἀτρεΐδῃ· ἐκ δ' ἀμφοτέροισιν
 Ἀτρεκὲς αἶμ' ἔσσενα βαλὼν· ἥγειρα δὲ μᾶλλον.
 Τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 Ἦματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 Ἠγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δῖῳ.
 Εἰ δέ κε νοστήσω, καὶ ἐσόψομαι ὀφθαλμοῖσι
 Πατρὶδ' ἐμὴν, ἄλοχόν τε, καὶ ὑπερεφές μέγα δῶμα,
 Αὐτίκ' ἔπειτ' ἀπ' ἐμῆιο κάρη τάμοι ἀλλότριος φῶς,
 Εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην, 215
 Χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ.
 Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἦνδα·
 Μηδ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 Πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισι καὶ ὄχεσφιν
 Ἀντιβίην ἐλθόντε, σὺν ἔντεσι πειρηθῆναι. 220
 Ἄλλ' ἄγ', ἐμῶν ὀχέων ἐπιβήσαιο, ὄφρα ἴδῃαι
 Οἷοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίῳ
 Κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκόμεν, ἦ δὲ φέβεσθαι·
 Τὼ καὶ νῶϊ πόλινδε σαώσεται, εἴπερ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
 Ἄλλ' ἄγε, νῦν μᾶστιγα καὶ ἥνυα σιγαλόεντα

203. Εἴλωμαι, εἰλέω, as στέρομαι, στερίω· hence ἐφάλην, φαλήναι, φέλσω, &c. Buttm. *Lex.* He would read ἄδδην, as the α is long, from ἄω, according to analogy; ἄδδην, however, is sometimes found, just as βᾶτην for βήτην.

223. Here I may mention the characteristics which entitle the epic metre to Aristotle's praise of it, as στασιμώτατον καὶ ὀγκωδέστατον τῶν μέτρων, sc. the length of the verse consisting of six feet, the break which is obtained by a pause at the end (κατάληξις), the close connexion of the parts into an entire whole, which re-

sults from the dove-tailing of the feet into one another, the alternation of dactyles with heavy spondees, the equipoise of the dactylic rhythm, the arsis being equal in time to the thesis (γίνος ἴσον); moreover, no style could be better for narration, from the construction of the epic period, sc. short phrases, consisting of two or three hexameters, usually terminating with the verse, and from the simple and uniform collocation quite void of rhetorical artifice (Müller).

226. Σιγαλόεις.—*Richly-ornamented.* Th. σιάλος, σίφαλος,

Δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι
'Ηὲ σὺ τόνδε δέδεξο, μελήσουσι δ' ἐμοὶ ἵπποι.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἥνία καὶ τεῶ ἵππω· 230
Μᾶλλον ὕφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
Οἴσετον, εἴπερ ἂν αὖτε φεβώμεθα Τυδέος υἱόν·
Μὴ τὼ μὲν δέισαντε ματήσετον, οὐδ' ἐθέλητον
'Εκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε·
Νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱός 235

"fat;" thus the *F* becomes *γ* in *γίντο*.

227. The offices of the *παραβάτης* (sc. the warrior who stands beside the charioteer) and *ἡνίοχος* are respectively here described; hence the name *δίφορος*, sc. *δίφορος*, "bearing two."

229—289. 233. "Lest they should linger through fear." [*Μαράω*, from *μάτην*. Kennedy translates by *ne temere discurrant præformidine*. He, however, at *ψ*. 510, explains *ματῶν* by *cunctari ubi maturè facto opus sit*; and hence infers that it means *ferocire*, "to become restive." I have rendered it as Lidd. and Scott]. 234. "Missing your voice." See above on *πόθος*, Lat. *desiderium*. 238. "I shall await his onset." 249. "Nor rush, I pray thee (*μοι*)."

253. "For it is not an hereditary principle with me to skulk from the battle." [I prefer thus to understand *ἀλυσκάζοντι*, as a participle for the infinitive, attracted to *μοι*, and to make *μάχεσθαι* follow *ἀλυσκάζοντι*, sc. *ὥστε μὴ μάχεσθαι* similarly, in Cicero:—*conscius esse dissimulanti*, sc. *dissimulare*. The other construction would make *μάχεσθαι* follow *γενναῖον*, in which there is a contradiction of words: for how can one be said to *fight*, and at the same time *skulk from the fight*?]. 255. "Yet, even so [sc. on foot; see Buttm. on *αὐτως*],

I will go and oppose them." 257.

"But these two their swift steeds shall not bear back again, (I mean, bear back) them both from us, granting that even, at the farthest, one of them should escape." 261.

"Keep in the same place these steeds of ours (*τούσδε*)."

263. "Be sure to rush on the horses of *Æneas*;" lit. "remembering, rush on the horses, &c." So *ἐπαΐξαι νεῶν*, Il. ν'. 687. With a genitive it seems to mean to rush so as to "gain possession" of an object; with an accusative, to rush so as to "assail" an object; as, *νῶϊ ἐπαΐξας*, l. 235. 265. "For they are of that breed which Zeus, &c."

Εἰσι is understood, and *ἧς*, for *ἧν*, is an attraction to *γενεῖς*. 268.

"Anchises, by craft, obtained some of their breed, without the knowledge of Laomedon, having introduced his mares: of their breed six were born to him." 272. "Skilled in inspiring terror." So Lidd. and Scott. It might, I think, also refer to "retreat," as l. 232, "skilled in retreat." 284. "I do not think thou wilt long hold out." 288. "Before that, at least (*γέ*), one or other having fallen shall have glutted with his blood Mars, &c."

232. This line decides the meaning of *φίβεσθαι* in l. 223. Kennedy says, I think not rightly, *possunt quoque expropi φόβον φορέων*.

Αὐτὼ τε κτείνει, καὶ ἐλάσσει μώνυχας ἵππους.
 Ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 Τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί.

Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 Ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους. 240
 Τοὺς δὲ ἶδε Σθένελος, Καπανηΐος ἀγλαὸς υἱός,
 Αἴψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·

Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 Ἄνδρ' ὀρώ κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 Ἴν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδὼς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνεΐας δ', υἱὸς μὲν ἀμύμονος Ἀγχίσα
 Εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.
 Ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδὲ μοι οὕτω
 Θύνη διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσης. 250

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 Μὴ τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω.
 Οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι,
 Οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἐμπεδόν ἐστιν.

Ὅκνεΐω δ' ἵππων ἐπιβαινέμεν· ἀλλὰ καὶ αὐτῶς 255
 Ἀντίον εἴμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.
 Τούτῳ δ' οὐ πάλιν αὖτις ἀποίσειτον ὠκέες ἵπποι
 Ἀμφω ἀφ' ἡμείων, εἰ γοῦν ἕτερός γε φύγησιν.

Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν· 260
 Αἶκεν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ,
 Ἀμφοτέρῳ κτείνει, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 Αὐτοῦ ἐρυκακέειν, ἐξ ἀντυγος ἡνία τείνας·

Αἰνεῖαι δ' ἐπαῖξαι μεμνημένους ἵππων,
 Ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.
 Τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύνοπα Ζεὺς 265
 Δῶχ', υἱὸς ποιῆν Γανυμήδεος· οὐνεκ' ἀριστοὶ
 Ἴππων, ὅσσοι ἔασιν ὑπ' ἡῶ τ' ἡέλιόν τε.

236. Μώνυχας.—Th. *μόνος* or *μία* and *ὄνυξ*.—Virgil's *solido* . . . *ungula cornu*. Lat. *solipes*, "with uncloven hoof."

245. Ἀπέλεθρον.—Thus *πλίεθρον* (lengthened), "a measure of ground."

252. Φόβονδε.—The accusative of *motion towards*. Thus, here, literally, "harangue not flightward," sc. that I should betake myself to flight.

253. Ἀλυσκάζω.—Th. *ἀλεύομαι*.

256. Scan *ἔῃ* as a monosyllable.

Τῆς γενεῆς ἔκλειψεν ἄναξ ἀνδρῶν Ἀγχίσης,
 Λάθρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
 Τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλης. 970
 Τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,
 Τῷ δὲ δὴν Αἰνεία δῶκε, μῆστωρε φόβοιο·
 Εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.
 ὦς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 Τῷ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκέας ἵππους. 275
 Τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ,
 Ἥ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς δῖστος.
 Νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶκε τύχοιμι.
 Ἥ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 280
 Καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διὰ πρὸ
 Αἰχμῇ χαλκείῃ παμμένη θώρηκι πελάσθη.
 Τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·
 Βέβληται κενεῶνα διαμπερές, οὐδέ σ' ὅτω
 Δηρὸν ἔτ' ἀνσχήσεσθαι, ἐμοὶ δὲ μέγ' εὐχος ἔδωκας. 285
 Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 Ἥμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶτ' γ' ὅτω
 Πρὶν γ' ἀποπαύσεσθαι, πρὶν γ' ἢ ἑτερόν γε πεσόντα
 Αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.
 ὦς φάμενος προέηκε, βέλος δ' ἴθυνεν Ἀθήνη 290

271. Ἀτιτάλλω.—Th. ἀταλός, "tender."

275. Kühner explains the junction of the dual subject with a plural verb here, by saying that "the dual notion, as not requiring to be distinctly marked, is merged in the plural, of which it is but a modification."

287. Ἥμβροτες.—Μόρος, μορτός, a sister form of βροτός, Lat. *mors, mortalis*; so, μολεῖν, βλώσκω· μέλι, βλίττω, &c. The radical μ remained before the β , when it was immediately preceded by a vowel; as in μολεῖν, μέμβλωκα· ἡμαρτον, ἡμβροτον. Buttm., who also derives ἀμαρτάνω from a root $\mu\acute{\iota}\rho\omicron\varsigma$, μείρειν, whence ἀμέρδειν,

to *deprive of a share*, and ἀμαρτεῖν, to *be without a share*. See δ'. 11. Οὐδ' ἔτυχες, "And hast not hit thine aim." He refers to Pandarus' words, "I will try whether I can hit my aim" (τύχοιμι), line 279.

289. Kennedy supposes the custom of drinking the blood of enemies is alluded to. Ταλαύρινον, sc. ταλάφρινος (th. γλάω and ρίνοϛ), "with shields of tough bull-hide."

290—362. 290. "Athené directed the weapon on the nose beside the eye." 292. "The unwearied brass cut off the tongue by the root (ἀπό...τάμει by tmesis), and the point spent its force (ἐκ-

'Ρῖνα παρ' ὀφθαλμόν· λευκοὺς δ' ἐπέρησεν ὀδόντας.
 Τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
 Αἰχμὴ δ' ἐξελύθη παρὰ νείατον ἀνθερέωνα.
 Ἦριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
 Αἰόλα, παμφανόωντα· παρέτρεσαν δέ οἱ ἵπποι
 Ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε, μένος τε.
 Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρὶ τε μακρῷ,
 Δείσας, μήπως οἱ ἐρυσάατο νεκρὸν Ἀχαιοί.
 Ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε, λέων ὧς, ἀλκί πεποιθώς·
 Πρόσθε δέ οἱ δόρυ τ' ἔσχε, καὶ ἀσπίδα πάντοσ' ἔιστην,
 Τὸν κτάμεναι μεμαῶς, ὅστις τοῦ γ' ἀντίος ἔλθοι.
 Σμερδαλέα ἰάχων ὃ δὲ χερμάδιον λάβε χειρὶ
 Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 Οἶοι νῦν βροτοὶ εἶσ'· ὃ δέ μιν ρέα πάλλε καὶ οἶος·

λύω, 1 aor. passive] at the extremity of the chin. 295. "His horses started aside through fear." 297. "Leaped to the ground (ἀπόρουσε)." 302. "A stone, a mighty mass (or, perhaps better, "a heavy labour," as our "work." *Férgon*, Germ. *werk*; also, "irk," "irksome")." 304. "At least of mortals such as now exist; but he with ease even singly was wielding it." 305. "In the hip, where the thigh turns itself in the hip, and they call it the socket [th. *κόττα* or *κοῖλος*]." 307. "And, moreover, broke (πρὸς....ῥῆξε, by *temesis*)." 308. "The rough stone tore off the skin." 309. "Falling on his knees, he remained in that posture and supported himself against the earth with his brawny hand." 315. "She spread before him a fold of, &c." 318. "She was thus stealthily removing her son from the war." 325. "Whom he esteemed above all his associates, because his tastes were congenial to those of his own mind." So Sallust — *idem velle atque idem nolle, ea demum firma amicitia est*. 329. "He drove his steeds after the

son of Tydeus." 336. "Wounded the feeble goddess in the extremity of the hand, and forthwith the spear pierced through the skin." 339. "Over the extremity of the palm." 344. "Withdrew in his hands (rescued)." 348. "Retire from the war." 349. "Is it not enough that you cajole, &c.?" 350. "But if ever thou at least shouldst venture into the war, I imagine thou wilt shudder at war, even though thou mayest haply hear of it elsewhere." 352. "She went away distracted with pain." 356. "His spear had been rested in darkness, and his swift steeds stood nigh [*παρίσταντο* is taken by zeugma from *ἐκέκλιτο*]." 358. "She, with many a prayer, asked for the steeds of her brother." 359. "Convey me away to a place of safety [*κόμισαι*, *Lidd. and Scott*. Kennedy translates it *curam me adhibe*. So Il. α'. 594, *μὲ Σίντιες κομίσαντο πεισόντα*, "took care of," "hospitably received;" and Il. θ'. 284]." 299. Ἀλκί.—Metaplasms for Ἀλκῆ.

Τῷ βάλεν Αἰνεΐαιο κατ' ἰσχύιον, ἔνθα τε μηρὸς 305
 Ἴσχύϊ ἐνστρέφεται· κοτύλην δέ τέ μιν καλέουσι.
 Θάλασσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
 Ὡσε δ' ἀπο ῥινὸν τρηχὺς λίθος· αὐτὰρ ὃγ' ἦρως
 Ἔστη γυνὴ ἐριπῶν, καὶ ἐρείσατο χειρὶ παχείῃ
 Γαίης· ἄμφι δὲ ὅσσε κελαυνῇ νύξ ἐκάλυψε. 310
 Καὶ νύ κεν ἔνθ' ἀπόλοιτο ἀναξ ἀνδρῶν Αἰνεΐας,
 Εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 Μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι·
 Ἀμφὶ δ' ἔδν φίλον υἱὸν ἐχεύατο πῆχھے λευκῷ·
 Πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν, 315
 Ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπῶλων
 Χαλκὸν ἐνὶ στήθεσσι βαλὼν, ἐκ θυμὸν ἔλοιτο.
 Ἢ μὲν ἔδν φίλον υἱὸν ὑπεξέφερεν πολέμοιο.
 Οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων
 Τάων, ἃς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης· 320
 Ἀλλ' ὄγε τοὺς μὲν ἑοὺς ἠρύκακε μώνυχας Ἴππους
 Νόσφι ἀπὸ φλοίσβου, ἐξ ἄντυγος ἠνία τείνας·
 Αἰνεΐαιο δ' ἐπαΐξας καλλιτρίχας Ἴππους
 Ἐξέλασε Τρώων, μετ' ἐϋκνήμιδας Ἀχαιοὺς,
 Δῶκε δὲ Δηϊπύλῳ ἐτάρῳ φίλῳ, δν περὶ πάσης 325
 Τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδη,
 Νηυσὶν ἐπὶ γλαφυρήσιν ἐλαυνέμεν· αὐτὰρ ὃγ' ἦρως

310. As it is impossible other-
 wise to understand how κέλαινος
 became μέλανος, though the two
 forms are evidently akin, as also in
 the case of σύν and cum, δις and bis,
 ξυνός and κοινός, ἔργον and ῥέξαι,
 Buttmann, hence, infers the exist-
 ence of a form containing both
 letters in the old language, sc.
 ΚΜΕΛΑΝ, which appears in κμέλ-
 εθρα, a dialect of μέλαθρα, "the
 black beams of the roof;" ξύν,
 moreover, unites σύν and cum,
 ΚΥΝ being the original form, to
 which was appended a σ, ΣΚΥΝ,
 whence, omitting the σ, comes cum,
 and, omitting the κ, comes σύν.
 Again, δις and bis had the inter-
 mediate form ΔΥΙΣ, *duis*, formed
 from *duo*, which bears the same re-

lation to *bis* as *duellum* to *bellum*,
 the labial being omitted in *dis*, the
 dental in *bis*. From δφω or δύω
 comes *viginti*. So ἔργον, ἔρξαι,
 were *Férgon*, *Férξαι*, and *Fρέξαι*·
 and ῥέκτης is our "wright." So
 there must have existed an inter-
 mediate form, containing γ and λ,
 between μόλις and μόγις, of which
 we have traces in μῶλος and
 μοχλός. So, also, δνόφος stands
 between ζόφος and νέφος, the ζ
 being δσ; and δνόφος, again, be-
 comes γνόφος, and κνέφας, as
 ῥέζω, ἔρδω, ἔοργα, δ passing into
 γ. See, above, n. on l. 175, and
 Buttm. *Lex.* p. 374.

322. Φλοίσβος. — Th. φλίω,
 φλοίω.

Ὡν ἵππων ἐπιβὰς ἔλαβ' ἥνία σιγαλόεντα.
 Αἶψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους,
 Ἐμμεμαῶς· ὃ δὲ Κύπριν ἐπ' ἔχετο νηλεῖ χαλκῷ,
 Γινώσκων, ὅτ' ἀναλκίς ἔην θεός, οὐδὲ θεάων
 Τάων, αἷτ' ἀνδρῶν πόλεμον κατακοιρανέουσιν,
 Οὐτ' ἄρ' Ἀθηναίη, οὔτε πτολίπορθος Ἐννώ.
 Ἄλλ' ὅτε δὴ ῥα κίχανε πολὺν καθ' ὄμιλον ὀπάζων,
 Ἐνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱός
 Ἀκρην οὔτασε χεῖρα μετάλμενος ὀξεί χαλκῷ
 Ἀβληχρὴν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν,
 Ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 Πρυμνὸν ὑπὲρ θέναρος· ῥέε δ' ἀμβροτον αἷμα θεοῖο,
 Ἰχθὼρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν.
 Οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,
 Τοῦνεκ' ἀναίμονές εἰσι, καὶ ἀθάνατοι καλέονται.
 Ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν·
 Καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων
 Κυανὴ νεφέλῃ, μή τις Δαναῶν ταχυπώλων
 Χαλκὸν ἐνὶ στήθεσσι βαλὼν, ἐκ θυμὸν ἔλοιτο.
 Τῇ δ' ἐπὶ μακρὸν ἄυσε βοὴν ἀγαθὸς Διομήδης·
 Εἵκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος.
 Ἡ οὐχ ἄλις, ὅττι γυναικας ἀνάλκιδας ἡπεροπέυεις;
 Εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἥτέ σ' ὅττω
 Ριγῇσιν πόλεμόν γε, καὶ εἰ χ' ἐτέρωθι πύθῃαι.
 Ὡς ἔφαθ'· ἥ δ' ἀλύουσα ἀπεβήσατο· τείρετο δ' αἰνῶς.

330. See note on the first line of this book.

337. Ἀβληχρός, βληχρός, βλάξ (as θράσσω, τέτρηχα· and also βλωθρός, βλώσσω), μαλακός (as βλίττω, μέλι); α in ἀβληχρός has no signification, as in ἀμαλός from the root of μαλακός with ἀμαλός is connected ἀβληχρός, as ἀμαρτεῖν, ἀβροτάζειν. *Buttm.* Εἶθαρ = εὐθαρ, from εὐθός and ἄρα (with the notion of *quickness*). *Kühner.*

338. As *δίκη*, says Donaldson, is connected with *δέξιος*, so *χάρις* with *χεῖρ*, akin to *carus*, *gratia*, &c. They symbolize that hilarity and gladness which was the most

beautiful feature of the religion of Greece. In Homer the number of Graces is undefined. At Lacedæmon and Athens only two were originally worshipped, called *Φάεινα* and *Κλήτα* at Sparta, *Ἡγεμόνη* and *Αὐξώ* at Athens. The worship of the three was introduced by Eteocles in Orchomenus of Boeotia. Müller, *Orchom.* 8, 177.

339. *Θέναρ*.—Th. *θένω*, or *θεῖνω*, "to strike," sc. "the part of the hand that strikes."

349. Scan Ἡ οὐχ as one syllable.

352. Ἀλύω.—Th. *ἀλη*, *ἀλίσσμαι*. The *υ* is short in Homer, ex-

Τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴννεμος ἔξαγ' ὄμλου,
 Ἀχθομένην ὁδύνησι· μελαίνετο δὲ χροὰ καλόν.
 Εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα 355
 Ἥμενον· ἥερι δ' ἔγχος ἑκέκλιτο, καὶ ταχέ' ἵππῳ.
 Ἡ δὲ γυνὴ ἐριποῦσα, κασιγνήτοιο φέλοιο,
 Πολλὰ λισσομένη, χρυσάμπυκας ἤτεεν ἵππους·
 Φίλε κασίγνητε, κόμισαί τέ με, δός τέ μοι ἵππους,
 Ὅφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστί· 360
 Λίην ἀχθομαι ἔλκος, ὃ με βροτὸς οὐτασεν ἀνὴρ
 Τυδείδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.
 Ὡς φάτο· τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους·

cept once in the *Odyssey*, depicting the despair of Polyphemus, and at the arsis of the final spondee of the verse; it is long in the Attic writers.

353. Ἴρις. — Th. εἶρω, "to speak;" or εἶρω, *sero*, qu. *Sertia*. Herm. She is the messenger in the *Iliad* (the last book is not an exception, as Hermes is there a πόμπος, or escort, not a messenger); Hermes, in the *Odyssey*; hence an argument for their theory has been derived by the *Χωρίζοντες*.

358. Πολλὰ. — The *α* is lengthened sometimes even in thesis before the liquid λ, as being easily doubled in pronunciation; Dawes would write λ*Φισσομένη*.

360. Ἰκωμαί ἵν', a long vowel, or diphthong, is shortened in thesis, when in hiatus; it may be resolved into two short vowels, the one of which is elided, the other remaining short, sc. Ἰκωμα' ἵν'.

363—426. 366. "She urged them to their speed with the lash, and they winged their course with readiest will.... They quickly, then, came to the seat of the immortals (for πρὸς ἔδος, as Virgil's *devenere locos*, and Milton's "till thou arrive the happy isle")." 373. "Which of the inhabitants of heaven hath done such deeds to thee,

through mere wantonness, as if thou wast openly [dative of ἐνωπῇ. Th. ἐν and ὦψ, "in the eyes" of the world, *palam*] doing some wrong."

379. "For no longer is the grievous conflict a conflict between Trojans and Achæans." 380. "The Danai at least (γὰρ)." 382. "Endure it, and bear up, albeit afflicted; for many of us, who are denizens of Olympus, have in times past (δὴ) been sufferers at the hands of men [Heyne would join ἐπιτιθέντες ἀλγέα ἀλλήλοισιν ἐξ (i. e. ἕνεκα) ἀνδρῶν (?), when inflicting woes on one another."

385. "Ares, in the first place (μὲν), was a sufferer, when, &c."

387. "In a brazen prison he remained bound [κέραμος, which usually signifies *potters' clay*, meant a *dungeon* among the Cyprians, according to the Scholiast; others would explain "under a roof (κεράμω, a *tile-roof*) of brass," i. e. impenetrable; if the signification, "dungeon," be correct, it may be akin to γέφυρα, κάρκαρον, *carcer*; Damm conjectures from the Schol. it was a strongly-fortified (χάλκεος, as Horace's *turris AENEÆ*) city of Caria, and hence its signification of *prison*]." 389. "Their step-mother," sc. of the Aloidæ; who, like most step-mothers, had no very great love for

'Η δ' ἐς δῖφρον ἔβαινευ, ἀκηχεμένη φίλον ἦτορ.
 Πὰρ δέ οἱ Ἴρις ἔβαινε, καὶ ἡνία λάζετο χερσὶ, 365
 Μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.
 Αἶψα δ' ἔπειθ' ἴκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·
 Ἔνθ' ἱππους ἔστησε ποδὴνεμος ὠκέα Ἴρις,
 Λύσας' ἐξ ὀχέων· παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ.
 Ἢ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ, 370
 Μητρὸς ἐῆς· ἥ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 Χειρὶ τέ μιν κατέρεξευ, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζε·
 Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραγιῶνων
 Μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ;
 Τὴν δ' ἡμίβητ' ἔπειτα φιλομμειδῆς Ἀφροδίτῃ· 375
 Οὐτὰ μέ Τυδεὸς υἱὸς, ὑπέρθυμος Διομήδης,
 Οὐνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
 Αἰνεῖαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.

her step-sons, and, therefore, gave information of their treatment of Ares. 392. "And, moreover (δὲ), Heré was a sufferer." 395. "Among other instances of this kind (ἐν τοῖσι), Hades, &c." 397. "In Pylus [to the ordinary mode of rendering it, sc. *ad portam, apud inferos*, it is objected that πύλος is not a metaplasm in use for πύλη, and that it should be in the plural, as πύλαι· Αἶδαο, and that νεκύεσσι would mean "dead bodies," not *apud inferos*] amongst the slain by smiting consigned him to pangs." 399. "Pierced with pangs [th. πείρω]." 400. "Had been driven into his shoulder, and was gulling his soul." 401. "Applying to him (ἐπὶ...πάσσων, tmesis) pain-alleviating remedies." 403. "Audacious, violent, who feels no compunction in the perpetration of outrageous deeds [αἰσύλα. Th. αἶσα, or ἄσαι, ἀτη· or, as Pott supposes, αἰσύλος, from α and ἴσος, as αἰεκίλιος]." 406. "Nor does the son of Tydeus know the fact (τὸ) that, &c." 408. "Nor do sons at his knees lisp a father's

name." 411. "Better in the war than thee." 412. "Lest Ægialeia, the very prudent daughter of Adrastus, by her shrieks of lamentation may rouse from sleep her domestics, long missing her legitimate husband, that bravest of the Achæans, the illustrious consort (I say) of the steed-taming Diomedes. She spake, as I have said (ῥά), and with both her hands wiped off the ichor from her daughter's hand; the hand was healed [ἄλθω, Lat. alo], &c." 422. "Without a doubt the Cyprian goddess, in sooth (δῆ), inciting some one of the Achæan dames to accompany the Trojans, for whom she hath now conceived such marvellous love, soothing into compliance [Lat. *mulcere, demulcere*; "to cajole"] some one of the fair-robed Achæan dames, has scratched her tender hand upon a golden clasp."

363. Χρυσάμπυκας.—From ἀμπύξ. Th. ἀμπέχω.

364. Ἀκήχεμαι.—Perfect passive from ἀχομαι or ἀχνυμαι. Buttmann's *Irregular Verbs*.

369. Ἀμβρόσιος = ἀμβροτος.

Οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,
'Αλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται. 380

Τὴν δ' ἡμείβεται ἔπειτα Διώνη, δῖα θεάων·
Τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο, κηδομένη περ·
Πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
'Εξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
Τλῇ μὲν Ἄρης, ὅτε μιν Ὠτος, κρατερὸς τ' Ἐφιάλτης,
Παῖδες Ἀλῶης, δῆσαν κρατερῶ ἐνὶ δεσμῶ. 386

Χαλκῆφ δ' ἐν κεράμφῳ δέδετο τρισκαίδεκα μῆνας·
Καὶ νῦ κεν ἐνθ' ἀπόλοιτο Ἄρης, ἄτος πολέμοιο,
Εἰ μὴ μητρὸν, περικαλλῆς Ἡερίβοια,
'Ερμέα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390
'Ἢδὴ τειρόμενον χαλεπὸς δέ ἐ δεσμός ἐδάμνα.

Τλῇ δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος,
Δεξιτερὸν κατὰ μαζόν, οἷστῳ τριγλώχιν
Βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
Τλῇ δ' Αἴδης ἐν τοῖσι πελώριος ὦκυν οἷστον, 395
Εὐτέ μιν ὦτοδς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,

Th. *a* and βροτός. Sanscrit *a-mrita*, from *mri* = Lat. *mori*.

381. Διώνη, formed from Διός, as ἀτρυτώνη from ἀτρυτος.

388. Ἄρος, sc. ἄατος contracted. Th. *a* and ἄω, to satiate.

389. The form Ἡερίβοια is nothing but the dactylic pronunciation of Ἡερίβοια, which is like *ἑίκοσιν*, *ἑίδνα*. It is the feminine to the masculine form Ἡερίβωτης = *Εὐρυβάτης*, as the particles *ἑρι-* and *εὐρυ-*, signifying *bodily size*, are identical, the particle *ἑρι-*, on the contrary, being akin to *ἁρίων*, *ἁριστος*, "good in MARTIAL deeds." Butt. *Lex.* Pausanias relates a very different legend, sc. that these Aloidae, first of all men, worshipped the muses on Mount Helicon.

396. The martial exploits of Hercules merely represent the conquests of the Dorians in the Peloponnese, and were intended by that nation to justify their conquests.

So is also the tradition of Hercules having conquered Pylos from Neleus, and transferred it to Nestor. The share which Hades had in this adventure, when that god was himself wounded by the bold son of Zeus, was probably transferred from Ephyra, where Hades had a greater inducement to the protection of oppressed cities than at Pylos. Now Hercules is said to have destroyed Pylos, because Neleus would not purify him from the murder of Iphitus: the very act which Deiphobus afterwards performed in the temple of Apollo at Amyclæ. At Ephyra, on the banks of the Acheron, in Thesprotia, the gloomy religious rites, which had always deterred the neighbouring nations from a participation in them, were at an early period contrasted with the free and active habits of the heroic military tribes. If now the people came into collision, their gods ne-

Ἐν Πύλῳ ἐν νεκύεσσι βαλὼν, ὀδύνῃσιν ἔδωκεν
 Αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον,
 Κῆρ ἀχέων, ὀδύνῃσι πεπαρμένος· αὐτὰρ οἷστὸς
 ὦμῳ ἐνὶ στιβαρῷ ἡλήλατο, κῆδε δὲ θυμόν· 400
 Τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων,
 Ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γε τέτυκτο.
 Σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὀθετ' αἰσυλα ῥέζων,
 Ὃς τόξοισιν ἔκκῃδε θεοὺς, οἳ Ὀλυμπον ἔχουσι.
 Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 Νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 Ὅττι μάλ' οὐ δηναῖος, ὃς ἀθανάτοισι μάχοιτο,
 Οὐδέ τί μιν παῖδες προτὶ γούνασι παππάζουσιν,
 Ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.
 Τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστι, 410
 Φραζέσθω, μή τις οἱ ἀμείνων σείο μάχῃται·
 Μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
 Ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρῃ,
 Κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 Ἴφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο. 415
 Ἥ ῥα, καὶ ἀμφοτέρῃσιν ἀπ' ἰχῶ χειρὸς ὁμόργυν·
 Ἀλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
 Αἱ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη,
 Κερτομίλοισ ἐπέεσσι Δία Κρονίδην ἐρέθιζον·
 Τοῖσι δὲ μῦθων ἤρχε θεὰ γλαυκῶπις Ἀθήνη· 420
 Ζεῦ πάτερ, ἧ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω;
 Ἥ μάλα δὴ τινα Κύπρις Ἀχαιῶν ἀνιείσα
 Τρῶσιν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,
 Τῶν τινα καρρρέζουσα Ἀχαιῶν ἐϋπέπλων,
 Πρὸς χρυσῇ περόνῃ καταμύζατο χεῖρα ἀραιήν. 425

cessarily did the same; and the result was traditions of war between themselves. Müller's *Dor.* B. II. ch. 12, § 2.

401. On Παιήων, see note on α'. 473, and Müller's *Dor.*

412. Hence, subsequently, arose the fable of Diomedes, on his return from Troy, finding his wife living in adultery with Cometes. The melancholy character of all the *Νόστοι* may be accounted for

by supposing the legend to have grown up among the Asiatic Greeks, when newly settled in the land where their forefathers had won so many glorious fields, and to which they came as exiles and outcasts. Thirlw. *Hist. of Greece*, 1 vol. chap. v.

416. Ἰχῶ for ἰχῶρα (as ἰδρῶ for ἰδρῶτα), the ethereal juices that flows in the veins of the gods.

425. Περώνη.—Th. πείρω. Ἀραι-

ἌΩς φάτο· μείδῃσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καὶ ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·

οὐ τοι, τέκνον ἐμὸν, δέδοται πολεμῆϊα ἔργα·
Ἄλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
ταῦτα δ' Ἀρηϊοῦ καὶ Ἀθήνης πάντα μελήσει.

430

ἌΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
αἰνεῖα δ' ἐπόρουσε βοῇν ἀγαθὸς Διομήδης,
Γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·

ος, "slender;" but ἀραιός, "imprecatory." Καταμύκατο.—Th. μύσσω, Lat. *mungo*.

426—498. 429. "But do thou especially (γὰρ) follow after the delightful offices of marriage only." 433. "Though knowing that [δ, sc. καθ' ὃ = ὅτι] Apollo himself extended his protecting hands over him; but he it seems (ἄρα) did not revere even (οὐδέ) the mighty god." 437. "Apollo repulsed the shield [ἐστυφέλιξε, from στυφέλω, "hard, rough;" th. στύφω, "to bind tight"]." 438. "But when, at length (δὴ), he rushed on him the fourth time." 439. "Then with dread reproofs Apollo, &c." 440. "Nor wish to mould thy thoughts on a footing of equality with gods; since in no wise is the race of immortal gods and earth-treading mortals equal." 445. "Apart from the battle-throng." 448. "Were healing and glorifying him [sc. by restoring strength and beauty]." 449. "A phantom." 450. "Both like Æneas himself and such [as he was] in armour." 452. "Were smiting, about the breasts of each other, the ox-hide orbicular shields, and still lighter bucklers [lit. *light as a feather*; λαισήϊον, th. λάσιος, "shaggy," sc. of hide; or rather, λαῖός, sc. the "left-hand" armour]." 456. "Should you not, prithee, (δὴ) go and withdraw from the battle, &c." 465. "How long

will ye suffer, &c. [ic. *τί, Lat. quousque tandem*]." 466. "Is it until they fight, &c." 469. "Let us save (for *σώσωμεν*)." 472. "Whither in sooth is gone thy prowess, which once thou wert wont to possess? Thou didst say, I ween, that thou wouldst defend the city without forces." 476. "They cower with fear." 477. "While we, on the contrary, fight, who are here as mere allies." 481. "Possessions numerous, and such as he, who is destitute, covets." 482. "I, myself, am ardent [*μέμωνα* is to μάω, μέμαα, what γέγονα is to γάω, γέγασα' akin to *μειναινω*, μένω, μένος, sc. a *remaining* purpose]." 483. "And yet I have not anything here such as the Achæans might pillage or plunder." 485. "But thou thyself standest inactive; nay, thou dost not exhort even the other forces to maintain their ground." 487. "Beware lest haply caught, as it were, in the meshes of the all-capturing net, ye may become a prey, &c." 491. "Beseeching the leaders. . . indefatigably to hold on (to persevere), and to lay aside violent contention." 493. "His speech stung the feelings of Hector." 497. "They rallied." 430. Θεός, properly "swift," hence, as referring not only to bodily swiftness, but promptness of resolution, "brave," as here. Buttm. *Lex*.

'Αλλ' ὅγ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
 Αἰνεῖαν κτείνειν, καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435
 Τρὶς μὲν ἔπειτ' ἐπόρουσε, κατακτάμεναι μενεαίνων,
 Τρὶς δέ οἱ ἐστυφέλιξε φαιεινὴν ἀσπίδ' Ἀπόλλων·
 'Αλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος,
 Δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·
 Φράζεο, Τυδεΐδῃ, καὶ χάζεο, μῆδὲ θεοῖσιν 440
 'Ισ' ἔθελε φρονέειν· ἐπεὶ οὐποτε φύλον ὁμοῖον
 'Αθανάτων τε θεῶν, χαμαὶ ἐρχομένων τ' ἀνθρώπων.
 Ὡς φάτο· Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
 Μῆνιν ἀλευόμενος ἐκατηβόλου Ἀπόλλωνος.
 Αἰνεῖαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445
 Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γε τέτυκτο·
 'Ητοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
 'Εν μεγάλῳ ἀδύτῳ ἀκέοντο τε, κυδαινόν τε
 Αὐτὰρ ὁ εἰδῶλον τεύξ' ἀργυρότοξος Ἀπόλλων,
 Αὐτῷ τ' Αἰνεΐα ἴκελον καὶ τεύχεσι τοῖον· 450
 'Αμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
 Δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
 Ἀσπίδας εὐκύκλους, λαισήϊά τε πτερδόντα.
 Δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·
 Ἄρες, Ἄρες, βροτολοιγέ, μιαίφόνε, τειχεσιπλήτα, 455
 Οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,
 Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 Αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἴσος.
 Ὡς εἰπὼν, αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ· 460
 Τρῶας δὲ στίχας οὐλος Ἄρης ὥτρυνε μετελθών,
 Εἰδόμενος Ἀκάμαντι, θοῷ ἡγήτορι Θρηκῶν

434. Ἄζετο, from ἄζω, with an aspirate, akin to ἀγαμαι but ἄζω, falling city. Müller's *Dor.* B. II. 2, 3.
 with a *lenis*, "to dry." Buttm. *L.* p. 47.

440. Comp. Müller's *Dor.* on Apollo's character as a chastiser of arrogance.

447. On Pergamus was a temple of Apollo, with Artemis and Latona. Hence they are here represented as protecting the

451. Δῖος, contracted from δῖως, "divine;" but Διός, genitive of Ζεύς.

461. Οὔλος, "*fatal, horrid*," retains the sense of ὀλεῖν, less literally than ὀλοός, *destructive*. Buttmann's *Lex.* p. 458.

462. Εἰδόμενος, "likening himself" to Acamas (mid. voice).

Γίᾱσι δὲ Πριάμοιο Διοτρεφέεσσι κέλευεν·
 ὦ νιεῖς Πριάμοιο, Διοτρεφέος βασιλῆος,
 Ἔς τί ἐτι κτείνεσθαι ἔασετε λαὸν Ἀχαιοῖς ; 465
 Ἡ εἰσόκεν ἀμφὶ πύλῃσ' εὖ ποιητῆσι μάχωνται ;
 Κεῖται ἀνὴρ, ὃν τ' ἴσον ἐτίομεν Ἑκτορι δῖῳ,
 Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαο·
 Ἄλλ' ἄγετ', ἐκ φλοίσβοιο σαώσομεν ἔσθλ' ἑταῖον.
 ὥς εἰπὼν, ὤτρυνε μένος καὶ θυμὸν ἐκάστου. 470
 Ἐνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον·
 Ἑκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες ;
 Φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων,
 Οἶος, σὺν γαμβροῖσι, κασιγνήτοισί τε σοῖσι·
 Τῶν νῦν οὐ τιν' ἐγὼν ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
 Ἀλλὰ καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα.
 Ἡμεῖς δ' αὖ μαχόμεσθ', οἵπερ τ' ἐπικούροι ἔνειμεν.
 Καὶ γὰρ ἐγὼν, ἐπίκουρος ἔων, μάλα τηλόθεν ἦκ'·
 Τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ δινῆεντι,
 Ἐνθ' ἄλοχον τε φίλῃν ἔλιπον καὶ νήπιον υἱόν, 480
 Καὶ δὲ κτήματα πολλὰ, τὰ τ' ἔλδεται ὅς κ' ἐπιδευής.
 Ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω, καὶ μέμον' αὐτὸς
 Ἀνδρὶ μαχήσασθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον,
 Οἶόν κ' ἡὲ φέροιεν Ἀχαιοὶ, ἧ κεν ἄγοιεν·
 Τύνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 Λαοῖσι μενέμεν, καὶ ἀμυνέμεναι ὥρεσσι.
 Μῆπως, ὥς ἀψῖσι λίνου ἁλόντε πανάγρου,

466. Scan Ἡ εἰσόκεν as a trisyllable.

478. "Ἢκω, "I am come;" οἴχομαι, "I am gone;" but ἔρχομαι, "I come, I go."

480. Ἐλιπον. . .κάδ., sc. κατέλιπον.

481. Ἐλδομαι, connected by the F with Lat. *velle*, and βούλομαι.

484. Ἀγῶ καὶ φέρω.—Lat. *agere et ferre*, the former regarding animate, the latter inanimate, things.

486. Ὀάρεσσι, contracted to ὥρεσσι. Th. ἄρω, εἶρω, *sero*; comp. συνάρορος.

487. Ἀλόντε ... γένησθε.—An-

other proof that the dual and plural forms were once identical. Bentley proposed πανάγροιο *Φαλόντες*. Mr. Brandreth, λέοντε *Φαλόντε πανάγρον*, as he asserts that λίνον is nowhere else put for a net, and that *Φαλόντε* ought to have the first short, and is improperly in the dual, and that two lions are often described as going out together. *Dissert. on Homer*. Heyne proposes λίνοιο *Φαλόντε*. Mr. Brandreth understands *πάνταγρον* of the hunter's circle, and not a net; and ἀψῖδες, from Hesychius, of the fellows of a wheel.

Ἄνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
 Οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.
 Σοὶ δὲ χρή τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
 Ἀρχοὺς λισσομένῃς τηλεκλητῶν ἐπικούρων,
 Νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπὴν.
 Ὡς φάτο Σαρπηδῶν· δάκε δὲ φρένας Ἑκτορι μῦθος·
 Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 Πάλλων δ' ὀξέα δοῦρα, κατὰ στρατὸν ὥχετο πάντη, 495
 Ὅτρυνων μαχέσασθαι, ἐγείρε δὲ φύλοπιν αἰνὴν.
 Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες, οὐδὲ φόβηθεν.
 Ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἁλῶδας,

491. Buttmann would write *τηλεκλητῶν*, analogous to *κλειτός*, *ἀγακλειτός*; besides, *τηλεκλητοὶ* would be untrue, as many of the allies come from places very near. As to accentuation, *κλυτός*, when compounded with a *declinable* prefix, is *ἐν σύνθεσι*, i. e. is a proper compound, and is accented on the antepenult; but, when with an *indeclinable*, the accent of *κλυτός* is retained.

499—564. 499. "And, as the wind bears the chaff to and fro through the sacred threshing-floor [sc. sacred to Ceres; or, perhaps, as often, "large," "great"], while the men are winnowing it, and when the auburn-tressed Demeter parts asunder the grain from the chaff, by the action of the winds: and therewith the receptacles of chaff [from *ἄχυρον*, "chaff," th. *ἀκ-*, sc. its *pointed* appearance] become white beneath [opposed to *ὑπερθε* in the next line; others explain by *subalbicans*, "become somewhat white"]." 503. "By the disturbed dust, which amongst themselves [sc. the Achæans; others would join *δι' αὐτῶν* to *ἀψ ἐπιμισσομένων*, and understand both of the Trojans; Kennedy, in his small edition, translates *δι' αὐ-*

τῶν ἀψ ἐπιμισγ., "through the ranks again mingled in the *mêlée*;" *ἵππων* might fairly, and, I think, more simply, be joined to *ἀψ ἐπιμισγ.*] the feet of the horses [the Trojan horses, in my opinion] excited to the solid-based heaven [comp. Horace's *turris æthereæ*], as the Trojans again blended in the fray [see lines 497, 498]; and the charioteers [i. e. the rallying Trojans] were wheeling round their coursers." 507. "Ares spread the covert of night around the battle." 511. "For she, we know (*ῥά*), was the assistant of the Danaï." 513. "Sent [*ἦκε*, 1 aor. of *ἵημι*] Æneas, &c., and infused ardour into the breast of the shepherd of the forces." 516. "Yet, however (*γὰρ μὲν*), they asked him no questions." 517. "For a very different toil suffered them not [*ἔα*, imperfect of *ἰάω*], even that which He of the silver bow, &c." 520. "But they, even of themselves, did not shrink before the violent assaults and onsets of the Trojans." 522. "Like clouds, which even the son of Cronus, in a calm, hath fixed motionless on the lofty mountain-peaks, while sleeps the might of Boreas and of the other impetuous blasts, which, blowing with their

Ἄνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 Κρίνη, ἐπειγομένων ἀνέμων, καρπὸν τε καὶ ἄχνας·
 Αἶ δ' ὑπολευκαίνονται ἀχυρμαί· ὥς τοτ' Ἀχαιοὶ
 Λευκοὶ ὑπερθε γέροντο κονισσάλφ, ὅν ῥα δι' αὐτῶν
 Οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 Ἄψ ἐπιμισγομένων ὑπὸ δ' ἔστρεφον ἡνιοχῆς. 505

shrill breath, disperse the shadowy mists." 528. "Ranged to and fro [φοιτᾶω always implies "repeated" (Lat. *venitito*), irregular, or hasty motion; hence its use, applied to a bull, a madman, a boy going "constantly" to school, &c. &c. Th. οἶω, οἶπυς, οἶμος, as *φολκός* from *ἔλκω*]." 530. "Have a feeling of shame towards one another:" viz. the shame which one would feel it to be to flee, in the eyes of one's fellow-soldiers. 531. "Of men that revere one another more are safe than are slain; but, in the case of men that fly, there doth ensue neither glory nor any prowess." 536. "Since he was prompt." 541. "Æneas slew (ἔλεν, lit. "intercepted," 2 aor. of αἰρέω)." 547. "Orsilochus in succession (ἄρ') begat." 553. "And there the doom of death spread its mantle o'er both. As two lions on the mountain-heights are wont to be matured, &c., in the thickets (τάρφειν th. τρέφω), &c.; they two, then, seizing on the cattle and fat flocks [μῆλα is used both for *the flocks*, and the *sheep*; as *pecus*, -oris is the flock, and *pecus*, -adis, the sheep of that flock], devastate [th. κείρας, "a horn," and thus "power;" or else from κείρω] the stalls, until they themselves also have been slain." 559. "Such were they two as they fell, subdued by, &c." 564. "With the intention that he might be subdued."

499. Ἀχνη, akin to χνόος, λάχνη, Lat. *lanugo*.

500. Λικμός = λικνόν, Lat. *vannus*, the winnowing-fan, or broad basket for throwing the corn against the wind to winnow it; into this basket the corn, mixed with chaff, was received after threshing, and was then thrown in the direction of the wind. As Bacchus and Ceres presided over rural life, the *vannus* was borne in their processions, and contained their sacred utensils; hence Virgil's *mystica vannus Iacchi* (Geor. I. 166): it was borne by the *λικνοφόροι* (Smith's D. of Ant. pp. 341, 1026). Δημήτηρ (i. e. Δῆ μήτηρ, or γῆ μήτηρ, the mother and author of life), was in the ancient Pelasgic time, when the elementary religion prevailed, honoured with a general worship beyond any other deity. The feelings excited by her worship, and that of her daughter Coré or Proserpine (whom she beheld torn from her every autumn with lamentation, and recovered with joy every spring), constantly became more and more unlike the other deities of the Hellenic period; hence her worship assumed the form of mysteries; and, hence, Homer, perceiving that neither she nor Dionysus, the other god of a mystic worship, had anything in common with the gods of the Epic muse, excludes them from the action of his poem. See Müll. *Lit. Gr.*

501. Κρίνω.—Lat. *cerno* by metath., Saner. *kri*, to "separate." Ἐπείγω Buttmann derives from *πίζω*.

Οἱ δὲ μένος χειρῶν ἰθὺς φέρον· ἀμφὶ δὲ νύκτα
 Θοῦρος Ἄρης ἐκάλυψε μάχη, Τρώεσσιν ἀρήγων,
 Πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίνεν ἐφετμὰς
 Φοῖβον Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει
 Τρωσὶν θυμὸν ἐγείρει, ἐπεὶ ἶδε Παλλὰδ' Ἀθήνην 510
 Οἰχομένην· ἥ γάρ ῥα πέλε Δαναοῖσιν ἀρηγῶν.
 Αὐτὸς δ' Αἰνείαν μάλα πόνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὧς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα, 515
 Καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὖ τι·
 Οὐ γὰρ ἔα πόνος ἄλλος, δν Ἀργυρότοξος ἔγειρεν,
 Ἄρης τε βροτολοιγὸς, Ἔρις τ' ἄμοτον μεμανῖα.
 Τοὺς δ' Αἶαντε δῶν καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὦτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 Οὔτε βίας Τρώων ὑπεδείδισαν, οὔτε ἰωκάς·
 Ἄλλ' ἔμενον, νεφέλῃσιν ἑοικότες, ἃς τε Κρονίων
 Νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 Ἀτρέμας, ὃφρ' εὐδῇσι μένος Βορέας, καὶ ἄλλων
 Ζαχρειῶν ἀνέμων, οὔτε νέφεα σκιάοντα 525
 Πνοιῇσι λιγυρῇσι διασκιδνᾷσιν ἀέντες·
 ὧς Δαναοὶ Τρώας μένον ἐμπεδον, οὐδὲ φέβοντο.
 Ἀτρεΐδης δ' ἄν' ὄμιλον ἐφοῖτα, πολλὰ κελεύων·
 ὦ φίλοι, ἀνέρες ἐστέ, καὶ ἄλκιμον ἦτορ ἔλεσθε,
 Ἀλλήλους τ' αἰδέεσθε κατὰ κρατερὰς ὑσμῖνας. 530
 Αἰδομένων δ' ἀνδρῶν πλέονες σόοι, ἧς πέφανται
 Φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται, οὔτε τις ἀλκή.
 Ἦ, καὶ ἀκόντισε δουρὶ θοῶς· βάλε δὲ πρόμον ἄνδρα,
 Αἰνείεω ἔταρον μεγαθύμου, Δηϊκόωντα

509. Χρυσάορος is explained by "god of the golden sword," as a warlike people, like the Greeks, would assign a sword to all their gods, and hence the epithet is given to Poseidon, Zeus, Demeter, &c.; others (taking *ἄορ* as = ὄπλον, sc. arms in general) make the epithet vary in meaning according to the god to whom it is applied, and accordingly, here, it will be

= χρυσότοξος the Schol. explains it by "god of the golden harp;" Damm, *qui auro pharetram suspendit ex humeris*.

523. Νηνεμῆς. — Genitive of νηνεμία, Ion. for -α. Th. νη-, and ἀνεμος.

525. Better, with Heyne, write ζαχρηῶν from ζαχρηής. Th. χράω "to press eagerly."

534. Αἰνείεω.—The last two

Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσι 535
 Τιον, ἐπεὶ θοδὸς ἔσκε μετὰ πρώτοισι μάχεσθαι·
 Τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 Ἡ δ' οὐκ ἔγχος ἔρυτο, διὰ πρὸ δὲ εἴσατο καὶ τῆς·
 Νειαίρη δ' ἐν γαστρὶ διὰ ζωστήηρος ἔλασσε·
 Δούπησεν δὲ πεσῶν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540
 Ἔνθ' αὐτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 ὣτε Διοκλῆος, Κρήθωνά τε, Ὀρσίλοχόν τε·
 Τῶν ῥα πατὴρ μὲν ἔναϊεν ἐυκτιμένη ἐνὶ Φηρή,
 Ἀφνειὸς βιότοιο· γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅστ' εὐρὺ ῥέει Πυλίων διὰ γαίης. 545
 Ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἀνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον·
 Ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων, Ὀρσίλοχός τέ, μάχης εὖ εἰδότε πάσης·
 Τῷ μὲν ἄρ' ἠβήσαντε μελαινῶν ἐπὶ νηῶν 550
 Ἴλιον εἰς ἐϋπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 Τιμὴν Ἀτρεΐδῃσ', Ἀγαμέμνονι καὶ Μενελάῳ,
 Ἀρνυμένω· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 Οἷω τῷ γε λέοντε δύω ὄρεος κορυφῇσιν
 Ἑτραφέτην ὑπὸ μητρὶ, βαθείης τάρφεσιν ὕλης· 555
 Τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἱφία μῆλα
 Σταθμοὺς ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτῷ
 Ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεί χαλκῷ·
 Τοίῳ τῷ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε
 Καππείσέτην, ἐλάτρησιν ἐοικότες ὑψηλῇσι. 560

syllables are contracted into one by synizesis, and that one is long, though in *hiatus*, as being the *arsis*.

538. Ἐρύτο is the syncop. imperfect, only when *continued* action is expressed; here, however, the aoristic sense is to be explained by the greater freedom of the older language as to historic time. Buttmann's *Lex.* Διὰ πρὸ, &c., "and it passed onward through it (the shield) also."

543. Ἐυκτιμένος.—Th. κτίμενος, κτιζω, "fair-situated."

555. Ἑτραφέτην.—Heyne takes this from τράφω, *adulesco*; others,

for ἑτραφέτην, 2 aorist passive, from τρέφω. We may suppose that Homer would, in this way, take the license of shortening long vowels (as. in the subjunctive, 1st plural, -ομεν is often for -ωμεν) the more readily, as (even supposing writing was known at all in Homer's age) the long vowels *certainly* were not then known *in writing*, though they were used *in speaking*. Perhaps it is better, however, to suppose it simply the 2 aorist active, as we know the meaning of the active and passive 2 aorists are so similar, that we

Τὼ δὲ πεπόντ' ἔλεήσει βοῇν ἀγαθὸς Μενέλαος·

Βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῷ,

Σείων ἐγχείην· τοῦ δ' ὥτρυνε μένος Ἄρης,

Τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.

Τὸν δ' ἶδεν Ἀντίλοχος μεγαθύμου Νέστορος υἱός· 565

Βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶν,

Μή τι πάθῃ, μέγα δέ σφας ἀποσφήλειε πόνοιο.

Τὼ μὲν δὴ χεῖράς τε καὶ ἐγχεα δξύνοντα

Ἀντίον ἀλλήλων ἐχέτην, μεμαῶτε μάχεσθαι·

Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570

Αἰνείας δ' οὐ μείνε, θοὸς περ ἔων πολεμιστῆς,

seldom find both forms used of the same verb. See Kühner's *Gr. Gr.* by Jelf.

566—626. 566. "For he had exceeding fear for the shepherd of the forces [*περὶ* for *περισσῶς*]."

567. "And lest he should greatly disappoint them of the fruits of their labour; they then were in the very act of directing against one another their might, &c., when Antilochus, &c." 574.

"Their wretched corpses they then deposited in the hands of their companions, and, turning back themselves, &c." 581. "He was in the act of wheeling about his steeds." 582. "And, in consequence (*ἄρα*), the reins, white with ivory, dropped to the ground, amid the dust, from his hands."

586. "And for a very long time he continued to rest on his forehead and shoulders [*sc.* with his feet in the air: the ordinary punctuation places a comma after *ῶμους*, which would make an asyndeton at *ἐσθῆκει* in the reading of the text, *τύχε γάρ ῥ' ἀμάθοιο βαθείης*, is in a parenthesis], until the horses by kicks dashed him on the ground amid the dust." 593.

"Holding the remorseless din [*προσωποποιῶν*] of the raging fight [*th. δῆϊος*]." 597. "As when a man, after passing through an ex-

tensive plain, stands bereft of all expedient [*lit.* "without hands," *th. παλάμη*, as *νύνυμος* for *νύνυμος*, *metri gratiā*; Lidd. and Scott translate, not so well, I think,

"helpless," "silly"] on the banks of a swift-flowing river, that pour-eth on seaward, inasmuch as he sees it murmuring with foam, and is wont (in consequence) to start backward with a bound." 601.

"To what a degree now we do admire Hector, both as being a spearsman and, &c." 603. "But beside him is present [*πᾶρα* for *πᾶρεστι*, as the accent shows] at all times one at least of the gods, who, &c." 605. "But retire, so as to have your faces always directed towards the Trojans." 613.

"But destiny led him to Priam and his sons, wishing to be their ally. Him, I say (*ῥᾶ* denotes resumption), Ajax smote." 620.

"Pressing with the heel [*ἁδῆ*, *Lat. calx*; *ἀπὸ τοῦ λήγοντος ποδός*, says the Schol.]." 623. "He feared the powerful encompassing defence of the Trojans [*sc.* the Trojan band that defended the corse; others explain by "he feared he should be encompassed by Trojans wishing to intercept his return"]."

567. The reading *σφείας* would be wrong, as, though this may be

ὧς εἶδε δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 Οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 Τὼ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἐταίρων
 Αὐτῷ δὲ στρεφθέντε, μετὰ πρῶτοισι μαχέσθην. 575
 Ἔνθα Πυλαιμένεα ἐλέτην, ἀτάλαντον Ἄρηϊ,
 Ἄρχον Παφλαγόνων μεγαθύμων ἀσπιστάων.
 Τὸν μὲν ἄρ' Ἀτρείδης δουρικλειτὸς Μενέλαος
 Ἔσταότ' ἐγχεῖ νύξε, κατὰ κληῖδα τυχήσας.
 Ἀντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον, θεράποντα 580
 Ἔσθλόν, Ἀτμνιάδην, (ὃ δ' ὑπέστρεφε μώνυχας ἵππους,)
 Χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
 Ἥνιά λευκ' ἐλέφαντι χαμαὶ πέσον ἐν κούρησιν.
 Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·
 Αὐτὰρ ὃγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
 Κύμβαχος ἐν κούρησιν, ἐπὶ βρεχμόν τε καὶ ὦμους
 Δηθὰ μάλ' ἐστήκει, τύχε γάρ ῥ' ἀμάθοιο βαθείης,
 Ὅφρ' ἵππω πλήξαντε χαμαὶ βάλον ἐν κούρησι·
 Τοὺς δ' ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.
 Τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς
 Κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
 Καρτεραί· ἦρχε δ' ἄρα σφὶν Ἄρης καὶ πότνι· Ἐννώ·
 Ἥ μὲν, ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτήτος·

contracted into a monosyllable, it could not well be short, as here it must be. Buttm. *Lex.*

576. In ν'. 658 this very Pylæmenes accompanies the body of his son: μετὰ δὲ σφί πατὴρ κίε, δάκρυα λείβων. Müller proposes to get rid of the inconsistency by sacrificing this passage; the fact that these poems were intended for mere recitation, and not critical perusal, seems to me to account for this slip of a *dormitans* *Homerus*, as also the great extension of the poem beyond the poet's original plan (vide Müller's *Lit. Gr.*). LONGO *operi fas est obrepere somnum*, as the Venusine critic well remarks.

580. Θεράπων differs from δοῦλος in Homer, as implying a free

and honourable service. Th. *θέρω, foveo*; with the Dorians it meant a slave. Vide Smith's *Dict. Antiq.*

584. Ξίφος.—Th. ξύω. It was double-edged, and made of brass, in the heroic times.

586. Κύμβαχος.—Lat. *præceps* (th. *præ* and *caput*), "head-foremost." Akin to κύβη, κύμβη, κύπτω, κυβιστάω. Βρεχμός, from βρέχω, as this bone is a long time hardening; Lat. *sinciput*.

587. Ἔσθηκειν, ἔσθηκα, are the Latin *constiteram, constiti*, "I had placed myself, I have placed myself;" and thus came to have the meanings of imperfect and present respectively, *stabam, sto*. Buttm. *Lex.*

592. Ἐννώ, the feminine form of Ἐννόλιος.

Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα·
 Φοίτα δ' ἄλλοτε μὲν προσθ' Ἔκτορος, ἄλλοτ' ὅπισθε.
 Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης. 598
 Ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 Στήνῃ ἐπ' ὠκυρόφῳ ποταμῷ ἄλαδε προρέοντι,
 Ἄφρῳ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω·
 Ὡς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῶ· 600
 ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἔκτορα δῖον
 Αἰχμητὴν τ' ἔμεναι, καὶ θαρσαλέον πολεμιστὴν.
 Τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει·
 Καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ ἔοικώς.
 Ἀλλὰ πρὸς Τρῳᾶς τετραμμένοι αἰὲν ὀπίσσω 605
 Εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἱφὶ μάχεσθαι.
 Ὡς ἄρ' ἔφη· Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν·
 Ἐνθ' Ἔκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης
 Εἷν ἐνὶ δῖφρῳ ἔοντε, Μενέσθην, Ἀγχιάλόν τε.
 Τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας· 610
 Στῇ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 Καὶ βάλεν Ἀμφίον Σελάγου υἱὸν, ὃς ῥ' ἐνὶ Παισῷ
 Ναίῃ πολυκτῆμων, πολυληΐος· ἀλλὰ ἔ Μοῖρα
 Ἦγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ νῆας·
 Τόν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
 Νειαιρῇ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος·
 Δούπησεν δὲ πεσών· ὃ δ' ἐπέδραμε φαίδιμος Αἴας,
 Τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχεναν
 Ὀξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
 Αὐτὰρ ὃ λαῖ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
 Ἔσπασατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 Ὡμοῖν ἀφελέσθαι· ἐπέλεγτο γὰρ βελέεσσι·
 Δεῖσε δ' ὄγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
 Οἳ πολλοὶ τε καὶ ἔσθλοι ἐφέστασαν ἔγχε' ἔχοντες,
 Οἷ ἐ, μέγαν περ ἔοντα καὶ ἱφθιμον καὶ ἀγανδόν, 625
 Ὡσαν ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμίχθη.
 Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμινην.

599. Μορμύρω, formed by redupl. from μύρω, as πορφύρω from the aorist, a momentary action. Kühner's *Gr. Gr.*

600. The imperfect expresses continuance, sc. "was retiring;" 612. Observe the quantity, Ἀμφίον.

627—710. 633. "Mere coun-

Τληπόλεμον δ' Ἑρακλείδην ἦν τε μέγαν τε,
 ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι Μοῖρα κραταίῃ·
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 Υἱὸς θ' υἱωνός τε, Διὸς νεφεληγερέταο,
 Τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·
 Σαρπηδόν, Λυκίων βουλευφόρε, τίς τοι ἀνάγκη
 Πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί ;
 Ψευδόμενοι δέ σε φασὶ Διὸς γόνον αἰγιόχοιο 635

sellor [said contemptuously : not warrior] of the Lycians, what need is there for thee here to cower with fear [akin to *προίω, πτίσθαι*]." 635. "And it is speaking falsely that men assert, that thou art, &c. [a Græcism, often occurring in the Attic writers]." 637. "In the days of (*ἐπὶ*) our ancestors." 638. "But, on the other hand, what a noble hero they report the might of Hercules to have been." 641. "With six ships (*ἕξ*, "six;" but *ἔκ* and *ἕξ* are atonics, "out of"), alone, &c., and widowed its streets." 648. "He, I grant [*ἦροι*, Lat. *equidem*], destroyed Ilium." 650. "Who actually (*ῥά*) chid him with harsh language, after having rendered service, and did not even pay him the horses, &c." 656. "Their spears simultaneously rushed [the form *ἄμαρτῇ* is preferred; from *ἄμα* or *ὁμοῦ*, and *ἀρτᾶω* or *ἄρω*]." 659. "But sable night, shed o'er (*κατὰ*) his eyes, enveloped him : meanwhile it seems Tlepolemus had struck his left thigh, &c." 662. "But his father was as yet averting destruction from him." 664. "But the long spear was galling him by being trailed along, which none observed, nor thought any one of drawing from his thigh the ashen spear, while all made haste that he should ascend the chariot : such toil it seems had those who were engaged about him." 670. "His heart palpitated with eager-

ness, and he was perplexed in mind, whether he should pursue further, &c., or he the same should deprive of life, &c." 684. "Do not, I pray thee (*δὴ*), suffer me to lie a prey to the Danai." 685. "So, afterwards [i. e. after thou hast rescued my body from the foe], (*ἔπειτα*), may even life leave me, &c., since I at least was not, it seems, destined, having returned home, &c., to gladden the consort of my bed, &c." 697. "He revived again, and the breath of Bo-reas on all sides breathing upon him, revived his soul, as he respired with difficulty [*καφίω*, akin to *καπύω*]." 705. "And, moreover (*ἔτι*, sc. *τούτῳ*), Orestes." 709. "His house sloping toward the lake [this expression is usual with regard to "places;" but here it is used of a "person;" comp. Horace's *Ustica cubantis*]." 710. "A very opulent district." 629. Müller in his *Mythol.* accounts for destiny being always expressed in the feminine, by the consideration that the noiseless, invisible, *spinning* activity, is more characteristic of woman than man. He accounts for the goddesses of song being *Μῶσαι*, not *Μῶνρες*, by the opinion of antiquity that woman's soul is more accessible to inspiration than man's. The word *Τύχη*, *Fortune*, *Chance*, does not occur in Homer.

631. Υἱὸς υἱωνός τε.—Sarpedon was the son of Jupiter and

Εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
 Οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.
 Ἄλλ' οἶόν τινα φασὶ βίην Ἑρακλεΐην
 Εἶναι, ἐμὸν πατέρα, θρασυμένονα, θυμολέοντα ;
 Ὅς ποτε δεῦρ' ἔλθων, ἔνεχ' ἵππων Λαομέδοντος, 640
 Ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν,
 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς.
 Σοὶ δὲ κακὸς μὲν θυμὸς, ἀποφθινύθουσι δὲ λαοί·
 Οὐδὲ τί σε Τρώεσσιν ὀτομαὶ ἄλκαρ ἔσσεσθαι,
 Ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 Ἄλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Αἶδαο περήσειν.
 Τὸν δ' αὖ Σαρπηδὼν, Λυκίων ἀγὼς, ἀντίον ἤυδα·
 Τληπόλεμ', ἦτοι κείνος ἀπώλεσεν Ἴλιον ἱρήν,
 Ἀνέρος ἀφραδίῃσιν ἀγανοῦ Λαομέδοντος,
 Ὅς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650
 Οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε·
 Σοὶ δ' ἐγὼ ἐνθάδε' φημι φόνον καὶ κῆρα μέλαιναν
 Ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα

Europa; Tlepolemus, son of Hercules, who was son of Jupiter and Alcmene.

638. Βίη Ἑρακλεΐη is not a mere periphrasis, but expresses more than the personal name, sc. that quality which peculiarly belongs to, and is, as it were, the essence of the individual. See Kühner's *Gr. Gr.* The labours of Heracles belong, partly at least, to the Phœnicians and their wandering gods, to whom they built temples in their various settlements along the coast of the Mediterranean; the number of 12 is astronomical, and points to the course of the sun, which the Phœnician god represented (Thirlw. *Hist. Gr.*); the name is akin to ἥρως and Ἥρα, by the connexion of *marriage and power* already illustrated. In the Odyssey he appears as a demigod; in the Iliad his divinity is not once alluded to.

639. Θρασυμένων.—Th. μένος,

μέμονα. Θυμολέοντα.—So our Richard had the chivalrous title of *cœur de lion*.

642. This expedition of Hercules is regarded by Thirlwall as the earlier and simpler form of the tradition, which at length grew into the argument of the Iliad; for as, in the second siege, Agamemnon and Achilles represent respectively the house of Mycenæ, and that of the Æacids; so, in the first, the Argive Hercules is accompanied by the Æacid Telamon. Probably, the legend of Hercules, and the second siege related in the Iliad, were grounded on a *series of attacks* by the Greeks on the coast of Asia, either for plunder, or with a view to a permanent settlement. A Trojan state survived the fall of Ilion, as Xanthus, the Lydian, informs us, that such a state was destroyed by the Phrygians, who crossed over from Thrace after the Trojan war.

Εὐχος ἔμοι δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ.
 Ὡς φάτο Σαρπηδῶν· ὁ δ' ἀνέσχετο μείλιον ἔγχος
 Τληπόλεμος, καὶ τῶν μὲν ὁμαρτῇ δούρατα μακρὰ 656
 Ἐκ χειρῶν ἦϊξαν· ὁ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδῶν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινῇ·
 Τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.
 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχρ' μακρῷ 660
 Βεβλήκει· αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 Ὅστέῳ ἔγχριμφθεῖσα, πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.
 Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διόι ἐταῖροι
 Ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
 Ἐλκόμενον, τὸ μὲν οὔτις ἐπεφράσατ', οὐδ' ἐνόησε 665
 Μηροῦ ἐξερύσαι δόρυ μείλιον, ὅφρ' ἐπιβαίη,
 Σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 Ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς,
 Τλήμονα θυμὸν ἔχων· μάμμησε δέ οἱ φέρον ἦτορ. 670
 Μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 Ἥ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 Ἥ ὄγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο·
 Οὐδ' ἄρ' Ὀδυσσῆϊ μεγάλητορι μórσιμον ἦεν,
 Ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξείῃ χαλκῷ. 675
 Τῷ ῥα κατὰ πληθύν Λυκίων τράπε θυμὸν Ἀθήνη.
 Ἔνθ' ὄγε Κόϊρανον εἶλεν, Ἀλάστορά τε, Χρόμιόν τε,
 Ἀλκανδρόν θ', Ἀλιόν τε, Νοήμονά τε, Πρύτανίν τε.
 Καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεὺς,

Χήρῳ δ' ἀγνιάς. So Virg. *Æn.* VIII. 571, *viduasset cinivus urbem.*

654. The epithet κλυτοπόλος is said to be given to Hades on account of the steeds employed by him in the rape of Proserpine; or else, from the rapid advance of death.

662. Others read δὲ τι in place of δ' ἔτι, which would express how narrowly he escaped.

670. ἦτορ. — Lat. *anima*, "breath" (*ἀνεμος*). Th. *ἄημι*.

678. Virgil has transferred this line to his *Æneid*. The difficulty

he laboured under, according to Niebuhr, was, that his argument, unlike that of Homer, had not lived for centuries in popular songs, and the shadowy names, for which he was forced to invent characters, are not living beings like the heroes of Homer; to produce a living Epic, he should have taken the national Italian tradition. His true vocation was Lyric poetry, nor was it affectation that induced him to desire that the *Æneid* should be burnt, but the consciousness that his Epic was an utter failure.

Εἰ μὴ ἄρ' ὄξυν νόησε μέγας κορυθαίολος Ἔκτωρ.
 Βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 Δεῖμα φέρων Δαναοῖσιν· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδῶν, Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπε·

Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 Κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰῶν
 Ἐν πόλει ὑμετέρῃ· ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
 Νοστήσας οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 Εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.

ὣς φάτο· τὸν δ' οὔτι προσέφη κορυθαίολος Ἔκτωρ,
 Ἀλλὰ παρήξε, λελημένος, ὄφρα τάχιστα
 ὦσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἑταῖροι
 Εἶσαν ὑπ' αἰγίοχοιο Διὸς περικαλλεῖ φηγῷ·
 Ἐκ δ' ἄρα οἱ μηροῦ δόρυ μέλινον ὦσε θύραζε
 Ἰφθίμος Πελάγων, ὃς οἱ φίλος ἦεν ἑταῖρος·

Τὸν δὲ λίπε ψυχῇ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·
 Αὖτις δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέας
 Ζώγρει ἐπιπνεύουσα κακῶς κεκαφηότα θυμόν.

Ἀργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἔκτορι χαλκοκορυστῇ
 Οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν,
 Οὔτε ποτ' ἀντεφέροντο μάχῃ· ἀλλ' αἰὲν ὀπίσσω
 Χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
 Ἔκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἀρης ;
 Ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην,
 Τρήχόν τ' αἰχμητὴν Αἰτῳλίον, Οἰνόμαόν τε,

Οἰνοπίδην θ' Ἐλενον, καὶ Ὀρέσβιον αἰολομίτρην,
 Ὃς ῥ' ἐν Ὑλῃ ναέσκε, μέγα πλούτοιο μεμηλῶς,
 Λίμνῃ κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 Ναῖον Βοιωτοὶ, μάλα πίονα δήμον ἔχοντες.

693. Εἶσαν.—1 aorist of ἔω, "I place;" whence ἤμαι, "I am placed, I sit."

700. Ἐπὶ νηῶν, "in the direction of the ships;" thus we say, "to move on a point."

710. Δῆμος.—A country district (like the Lat. *tribus*, essentially a local division), as contrasted with

πόλις: hence applied to the "commons," the *plebs* or *περίοικοι*, of inferior political *status*, who lived scattered through the country, as opposed to the *πορῆες* or "burghers" of the city; in the plural it is used of the Athenian 170 townships, successively established by Theseus (who instituted the Pan-

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
 Ἀργείους δλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,

athenæa, or "assembly of all the Athenians," to commemorate their union into one state) and Clisthenes. Th. δέω, "to enclose, or mark off from a waste," as our "town." "township," is from the Saxon *tynan*, "to enclose" (Horne Tooke), "twine" (Donalds.); better with the writer in Smith's *Dict. of Ant.* to take it from δᾶ= γῆ, with which Δημήτηρ is connected. Δημὸς, "fat," appears to me the same word, "the rich fat soil," as the Lat. *uber glebæ*, οὐθαρ ἁρούρης: accent, of course, is no objection, as being a subsequent invention of Aristophanes of Byzantium.

711—799. 711. "When then Heré perceived them slaughtering the Argives." 716. "Vain, as it seems (ῥά), was the promise which we made to Menelaus, that he would return, after having overthrown Ilium." 722. "Hebe to the chariot quickly attached on both sides [ἀμφι...ἔβαλε, tmesis] the curved wheels, &c., their fellow was of gold [composed of pieces called ἀψίδες, arcs], &c.; moreover, upon it were the tires of brass [Lat. *canthus*], fitted thereto, &c., but the naves are of silver, circular on either side; and the body of the car was secured thereon [sc. hung above the axle; it was hence called ὑπερεπία] by thongs, &c.; and there were two circular rims [the ἄνρυξ was thicker than the body to which it was attached, and to which it gave form and strength; hence it was often made double, as here; it was sometimes raised above the body in front, to hang the reins on (Smith's *Dict. of Ant.* p. 55). Heyne explains the ἄνρυγες as parapets extending up to the knees; and that here the

cincture is composed of two semi-circular or crescent parapets]; and from it issued a silver pole [Lat. *temo*, attached to the axle]; moreover upon its extremity she bound a beautiful yoke of gold [sc. by a pin. ἔμβολος, or bands], and thereto she attached beauteous collars [or, rather, *straps* of broad leather fastening the yoke under the neck, and passing between the forelegs to join the *μασχαλίστηρ*, or girth, Lat. *antilena*]." 734. "Suffered to flow [lit. *poured down*] on the threshold of her sire, the flexible [see γ'. 385 on ἑάνος and ἑάνος] variegated peplus." 737. "She arrayed herself [mid. voice] in the armour." 739. "Around which on all sides terror spreads itself as a garland [sc. passes round the rim, as a *στέφανος* encompassing the *Ægis*]." 741. "On it the head of the Gorgon, a dread monster [so Horace's *mea scripta timentis*, sc. *mei*, taken out of *mea*, agreeing with *timentis*]." 743. "The helmet with double cone, and fourfold plume [see Buttmann and note on γ'. 362], able to resist the infantry [*Ernesti*; others, "able to contain them from its immensity"]." 748. "She urged on with the lash [Lid. and Scott explain by "she touched sharply." *Μαίεσθαι*, says Heyne, *dicitur de motu et impetu seu corporis seu animi, qui fertur ad aliquid*, INCUMBERE, APPETERE]." 749. "Spontaneously grated the valves of heaven's gate, which the Horæ guarded [they presided over the changes of time, and the seasons of the year; and, hence, they are described here as opening and shutting heaven's gate, being the source of ripeness and perfection in the

Αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

*Ω πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,

Ἥ ρ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω,

715

Ἴλιον ἐκέρσαντ' εὐτείχεον ἀπονέεσθαι,

Εἰ οὕτω μαίνεσθαι ἑάσομεν οὐλον Ἄρηα.

Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

*Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.

Ἥ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους

720

Ἥρη, πρέσβα θεὰ, θυγάτηρ μέγαλοιο Κρόνιο.

Ἥβη δ' ἄμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα

productions of nature; Hesiod calls them the daughters of Zeus and Themis, sc. Eunomia, Diké, and Eirené), to whom has been committed the mighty heaven." 758.

"What a force in numbers, and also prowess, he hath destroyed of Achæans." 761. "Having let slip this mad destroyer [Shakespeare's "cry havoc, and let slip the dogs of war"], who is a stranger to any restraints of law." 765.

"Come then [ἄγρει, properly imperative from ἀγρέω, "to take," is used as the French *tenez*, the Lat. *age*, and our English "take and do so and so;" ἀγρέω is akin to αἰρέω, as ῥάγω, ῥήγνυμι, to ραίω also to χεῖρ, κάρπος, "the wrist," English, "grip," ἀρπάζω], incite against him." 768. "They, with readiest will, winged their course midway between earth and the starry heaven." 770. "And as far in the distant hazy air [see Buttm. *Lex.* 39, and notes on α'. 477, 497], as a man is wont to see, seated on an eminence, as he looks towards the dark sea [Virgil's *æquor purpureum*. I would suggest that ἡροσιδὲς, above, refers to the range of view at sea, since, I. it will thus have its proper force as an epithet, "like the distant hazy air," th. ἀήρ and εἶδος. II. it is a very frequent epithet of the sea, such as οἶνοψ here; I do not, of course, join it with the mascu-

line πόντον, but with ὕσσαν, thus:

"As much space as a man, seated on an eminence, in looking toward the murky sea, is wont to see, like the distant hazy air;" or, perhaps, it is better to make it an epithet used adverbially, qualifying ἰδεν, "as far as is the extent of one's sight, that sight being of a haze-like character to one in looking over the murky sea"], so far at every bound spring the loud-neighing steeds of the gods." 774.

"Where the Simoeis and Scamander commingle their streams." 777. "The Simoeis produced [*id.*

"caused to rise up," Lat. *submittit*] ambrosia for their pasture." 778.

"They went, resembling in gait timid doves [the gait of deities was supposed to be peculiarly delicate; comp. Virg. *et verâ incessu patuit dea*]." 782. "Congregated [*εἰλω*, *ἔλσαι*, *ἔελμαι*, *ἑάλην*, *ἀλῆναι*, *εἰλέω*, as *στέρομαι*, *στερέω*] Buttmann's *Lex.*]." 788. "Whilst the noble Achilles used to resort to the war, never used the Trojans venture before the Dardan gates."

714. Ἀτρυτώνη, "unwearied;" lengthened form of ἀτρήνη; as Ἀιδωνεύς of Αἰδής. Th. *ἀ* and τρύω.

720. Ἐντύω. — From *ένττα*. Th. *έννυμι*.

721. Πρέσβα, in the Iliad, always used of a goddess; in the Odyssey, of a mortal.

Χάλκεα, ὀκτάκνημα, σιδηρέφ ἄξονι ἀμφίς·
 Τῶν ἦτοι χρυσή ἵγυς ἄφθιτος, αὐτὰρ ὑπερθεν
 Χάλκε' ἐπίσωτρε, προσαρηρότα, θαῦμα ἰδέσθαι· 725
 Πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν·
 Δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν
 ἔντέταται· δοιαί δὲ περιδρομοὶ ἀντυγές εἰσι·
 Τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 Δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαθνα 730
 Κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 Ἴππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς.
 Αὐτὰρ Ἀθηναίη, κόυρη Διὸς αἰγιόχοιο,
 Πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
 Ποικίλον, δν ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν· 735
 Ἥ δὲ, χιτῶν' ἐνδύσα, Διὸς νεφεληγερέταο
 Τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα,
 Ἀμφὶ δ' ἄρ' ὤμοισι βάλετ' αἰγίδα θυσσανόεσσαν,
 Δεινὴν, ἣν περὶ μὲν πάντῃ Φόβος ἔστεφάνωται·
 Ἐν δ' Ἐρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἰωκή· 740
 Ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου,
 Δεινὴ τε, σμερδνὴ τε, Διὸς τέρας αἰγιάχοιο.
 Κρατὶ δ' ἐπ' ἀμφίβαλον κυνέην θέτο τετραφάλῃον,

724. Ἴγυς.—Th. *ἵεναι*, or, rather, akin to *ἰρία*: same as *σῶτρον*. Th. *σῶω*, "to rush rapidly;" the shoeing was called *ἐπίσωτρον*. Πλήμναι, from *πλήθω*. Ῥύμος, from *ρύω*, *ἱρύω*.

737. Virgil's *lacrymabile bellum*.

741. Müller regards the myth of the Gorgon as a physical one. Perseus, a name akin to *Περσεφόνη*, is a demonic being, a *genius Palladis*, sprung from *Δανάη* *Ακρυσίωνη* (the dry, sealed-up, soil in Argos, the land of Pallas), and Zeus, who fructifies the soil, descending in a golden shower; but the god of the nether world, Polydectes, "the much-receiver," will take Danaë, i. e. cover the land with gloom; this is prevented by Perseus freeing the goddess from her opposite, the Gorgo,

which makes the moon-beams poisonous and petrifies the land. He explains the name Παλλάς (akin to *πάλλαξ*) Ἀθηναίη by "the Athenian virgin," = "the moon." Keightley conjectures that, as Gorgo was one of her own appellations, and since the Grecian deities were often regarded in a two-fold light, sc. as the authors of evil as well as good, Gorgo was rather "the injurious Pallas," Γοργώ, like Μορμώ, being a mimetic term, expressing the grim and hostile form of the Argive goddess, Danaë being the *dry* land, and Perseus and Persephoneia belonging to a class of words signifying "light" (*πῦρ*); the latter part of the second will then mean destruction, "light-destroyer;" but Völcker derives this last from

Χρυσείην, ἑκατὸν πόλεων πρυλέεσσ' ἀραρυῖαν.
 Ἐς δ' ὄχεα φλόγεα ποσὶ βήσετο· λάζετο δ' ἔγχος 745
 Βριθὺν, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 Ἑρώων, τοῖσιν τε κοτέσσεται, ὄβριμοπάτρη.
 Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους.
 Αὐτόμαται δὲ πύλαι μύκον Οὐρανοῦ, ὧς ἔχον ὦραι,
 τῆς ἐπιτέτραπται μέγας Οὐρανὸς, Οὐλυμπὸς τε 750
 Ἡμὲν ἀνακλῖναι πικινὸν νέφος, ἧδ' ἐπιθεῖναι.
 Τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους·
 Εὐρον δὲ Κρονίωνα, θεῶν ἄτερ ἦμενον ἄλλων,
 Ἀκροτάτῃ κορυφῇ πολυδεираδος Οὐλύμποιο.
 Ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο, καὶ προσέειπε·
 Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρει τάδε καρτερὰ ἔργα,
 Ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 Μᾶψ, ἀτὰρ οὐ κατὰ κόσμον; ἐμοὶ δ' ἄχος· οἱ δὲ ἔκηλοι
 Τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760
 Ἀφρονα τοῦτον ἀνέντες, ὧς οὐ τινα οἶδε θέμιστα.
 Ζεῦ πάτερ, ἧ ῥά τί μοι κεχολώσεται, αἶκεν Ἄρηα
 Λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδῶμαι;
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 Ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελέην, 765
 Ἥ ἐ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν.
 Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη·
 Μάστιγι δ' ἵππους· τῷ δ' οὐκ ἀέκουτε πετέσθην
 Μεσσηγυὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 Ὅσσον δ' ἡρωειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν, 770
 Ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,
 Τόσσον ἐπιθρώσκουσι θεῶν ὑψηλές ἵπποι.
 Ἄλλ' ὅτε δὴ Τροίην ἶξον, ποταμῷ τε ῥέοντε,

φέρβω and φαίνω, sc. "food-shower."

744. Πρυλέες.—Probably akin to *prælium*=*proilium*, προ-ίλιον, a skirmish between the van of two armies; the προ-ιλέες, or πρόμαχοι, are the best armed ὀπλιταί in the van; the *m-il-ites* (ὁμ-ιλία, mille, or *m-ile*, a large number) are the main body of common soldiers. Donalds. *Varr.*

752. Κεντρηνεκής, "spur-bearing;" from κέντρον and ἡνεκής. Th. ἐνέκω, ἐνεγκέιν.

757. Buttmann would read, with Heyne, τάδε *Féry* ἀτὸν λαόν, of which the next verse is exegetical.

759. On *Fέκηλοι*, see α'. 554, note.

773. "When they were come to Troy," subin. πρὸς· so Virg. *devenère locos*, for *ad locos*, and

- Πίχι ροὰς Σιμόεις συμβάλλετον ἤδ' Ἰσκάμανδρος,
 "Ενθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη, 775
 Λύσας' ἐξ ὀχέων· περὶ δ' ἡέρα πουλὺν ἔχενε.
 Τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
 Αἱ δὲ βήτην τρήρωσι πελειάσιν ἴμαθ' ὁμοῖαι,
 Ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῦιαι.
 Ἀλλ' ὅτε δὴ ῥ' ἱκανον, ὅθι πλείστοι καὶ ἄριστοι 780
 Ἔστασαν, ἀμφὶ βήτην Διομήδεος ἵπποδάμοιο
 Εἰλόμενοι, λείουσιν ἑοικότες ὠμοφάγοισιν,
 Ἡ συστὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδόν·
 Ἐνθα στᾶσ' ἧῦσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ, 785
 Ὃς τόσον αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα·
 Αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί.
 Ὅφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 Οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιῶων
 Οἴχνησκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
 Νῦν δὲ ἐκάς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται.
 Ὡς εἰποῦσ', ὥτρυνε μένος καὶ θυμὸν ἐκάστων.
 Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
 Εὔρε δὲ τὸν γε ἄνακτα παρ' ἵπποισι καὶ ὄχεσφιν
 Ἐλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ· 795

Milton's "till thou arrive the happy isle," sc. to it.

774. Here a dual verb is placed between two singular nouns, as in *Odyssey*, κ'. 513. The figure is called by grammarians *προδιεζευγμένον* and *καθ' ὑπερβατόν*, and by others "alemanic," from the poet Aleman.

778. Βήτην for βήτην· Homer takes this licence of shortening long vowels, the more readily as the long vowels did not then exist in writing. See n. on l. 555. Τρήρων, from τρέω, sc. "timid." Πελειάς, "a dove," a name applied to the prophetic pigeons of Dodona.

781. I would prefer reading ἔστασαν, with the aspirate, a syncope. plup. 3 plural; for ἔτασαν is generally in a transitive sense.

shortened for ἔστησαν, 1 aorist. See Buttm. *Irregular Verbs*. It might, however, be for ἔστησαν, a shortened 3 plur. 2 aorist, which is intransitive.

787. Ἐλέγχεα, like the Latin *flagitium*, is used as an abstract for a concrete.

790. Οἴχομαι, οἰχέω (whence οἰχέσκω), as ἴκω, ἰκνέομαι. Ἐδείδισαν for ἰδείδισαν, pluperfect middle.

793. The gods of the *Iliad*, remarks Coleridge, are not mere *dii ex machinis*, but themselves take an immediate part in the action; those of the *Odyssey* appear moved to a greater distance from mankind; in the *Æneid* the mythology is little else than ornamental; in the *Pharsalia* there is none at all.

Ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 Ἀσπίδος εὐκύκλον· τῷ τείρετο, κάμνε δὲ χεῖρα·
 Ἀν δ' ἴσχων τελαμῶνα, κελαινεφές αἰμ' ἀπομόργνυ·
 Ἰππείου δὲ θεὰ ζυγοῦ ἦψατο, φώνησέν τε·
 Ἥ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς.

806

799. "Ἀπτω, "to bind," governs the accusative. "Ἀπτομαι, "to bind oneself to," in the middle, "to cling to," "to hold on," "to touch," governs the genitive.

800—863. "Assuredly Tydeus hath begotten a son but little resembling him." 801. "Small in stature, but yet was he a warrior; and this, too [i. e. *at bellator erat, etiam ubi huic non omnino permissem ut pugnaret*, Kennedy; I would prefer explaining thus: "and, accordingly (*καὶ ῥά*, as a proof that he was a warrior), at the very time when I did not permit him, &c., and when, at the time when he came to Thebes, &c., I desired him to feast in quiet in their halls, he, notwithstanding, retaining his own brave spirit as heretofore, challenged the youths of the Cadmeans"], at the very time when I was not sanctioning that he should engage, or rush out so madly to the fray [see II. β'. 450, on *παιφάσσω*], and moreover, when he came, apart from the other Achæans, as an ambassador to Thebes, to the numerous Cadmeans, desired him to feast in quiet within the mansion [sc. even at the very time when ... even though I desired him; the *ὅτε πέρ* in l. 802 qualifying not only *εἶασκον*, but *ἀνωγον* in l. 805; I would, therefore, put a comma at *Καδμείωνας*, and make *αὐτὰρ ὁ* in l. 806 the apodosis to *ὅτε πέρ*. I suggest this construction with some degree of confidence, as preferable to Kennedy's, who makes the apodosis to *ὅτε τ' ἤλυθε* at *ἀνωγον*, understanding *τότε* to it;

1. because *καὶ ῥά* in l. 802 have not, in his way, their proper force; 2. the *τὲ* after *ὅτε* in l. 803 has but little sense; 3. *ἀνωγον* is evidently in the same construction as *εἶασκον* (both being imperfect), sc. after *ὅτε πέρ* 4. if *ἀνωγον* be the apodosis to *ὅτε τ' ἤλυθε*, it must be so also to *ὅτε οὐκ εἶασκον*, which is placed in the same construction by the particle *τε* after the second *ὅτε*, joining the two clauses; this of course would make nonsense, being a jejune repetition, viz., "when I was not sanctioning that he should engage, I desired him feast in quiet. (?)". The same arguments mostly apply against Heyne's referring *ἀνωγον* to the Thebans], but he, notwithstanding, &c." 807. "He surpassed them in all the exercises [*πάντα*, sc. subin. *κατὰ* : or, with Kennedy, subin. *ἀθλα*, i. e. "he won all the prizes;"] and compare the phrase *νικᾶν τὰ Ὀλύμπια*, sc. *ἀθλα*, and, also, the Latin *coronari Olympia*; such phrases appear to me rather to be adverbial, "to conquer," or, "be crowned Olympically," the neuter plural being often used adverbially, and so here, *πάντα* = *πάντως*, "altogether"]." 811. "Fatigue, owing to excessive exertion [or, "much-tiring," Lidd. and Scott]." 812. "Or haply thee, I ween [*που*, ironic; *πού*, interrogative, is accented; but otherwise, it is enclitic], disheartening [th. α and *κῆρ*, "the heart"] fear restrains. Not, then, art thou at least the son of Tydeus." 816. "I will speak without reserve." 823. "To assemble together here

Τυδεύς τοι μικρὸς μὲν ξην δέμας, ἀλλὰ μαχητῆς·
 Καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολέμιζεν οὐκ εἵασκον,
 Οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 Ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας·
 Δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἐκηλον. 805
 Αὐτὰρ ὁ θυμὸν ἔχων θυ καρτερὸν, ὥς τὸ πάρος περ,
 Κούρους Καδμείων προκαλίζετο· πάντα δ' ἐνίκα
 Ῥηϊδίως· τόλῃ οἱ ἐγὼν ἐπιτάρβητος ἦα.
 Σοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἴσταμαι, ἥδ' ἐ φυλάσσω,
 Καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 Ἄλλὰ σευ ἡ κάματος πολυαῖξ γυῖα δέδυκεν,
 Ἡ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
 Τυδέος ἐκγονός ἐσσι, δαΐφρονος Οἰνείδαο.
 Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 Γινώσκω σε, θεὰ, θύγατερ Διὸς αἰγιόχοιο· 815

(see l. 782).” 827. “Be not thou the one to quail before that [τὸν emphatically following Ἀρηά] Mars.” 830. “Strike in close combat [σχεδίην, accusative feminine of σχέδιος, as μακράν, ἀντιβίην, &c., used adverbially], nor retire before [rather, *be awed by*] Ares, &c.” 831. “Unnatural [th. *τεύχω*, “to make,” sc. “an evil] of man’s making, and not natural”] pest, ever veering from side to side [th. ἄλλοτε πρὸς ἄλλον].” 834. “But now he is engaged on the side of the Trojans, and has forgotten these his declarations.” 849. “Straight towards Diomedes [see Matthiae’s *Gr. Gr.* on this government].” 851. “First Ares extended his spear beyond the yoke [so Kennedy explains πρόσθεν, as opposed to δεύτερος αὐθ’ in l. 855; others, by “forward before him;” he rightly thinks that Mars did not hurl the spear from his hand, but stretched it forward (as in δ’ 307): thus, while Ares extends his spear, Athené will seize the point of it with her hand, and, turning aside its impetus, cause it to rush under the chariot of Diomedes;

moreover, Ares evidently extends his spear beyond the yoke of Diomedes’ chariot; thus all is consistent, for he had lent his own chariot to Venus; also, compare l. 885.]” 854. “Athené pushed it from the chariot, so as to rush beneath it ineffectual [I join ὑπ’ . . . ἀίχθῃναι].” 856. “Athené urged it onward into the flank’s extremity [νείαρος, or, νέαρος, “the last, lowest, &c.,” an irregular superlative of νέος].”

804. Κάδμος.—Th. κάζω, “the creator, the disposer,” a surname of Hermes, and the same as Cadmilus, whose worship, with that of the Cabiric gods, was conveyed, centuries before Homer, at the era of the Doric migration, by the Tyrrhene Pelasgians to Samothrace, whither the Pelasgi came from Boeotia through Attica, from which latter country they had been expelled. Müller, *Scient. Mythol.* Others explain it, “Man of the East.”

808. Ἐπιτάρβητος=ἐπιρρῶθος. Th. ῥόθος, “the dash of waves, the waves of applause.”

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Κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν·
 Αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἱπποδάμοιο.
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 Πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγόν, ἥνία θ' ἵππων,
 Ἐγχεῖ χαλκείῳ μεμαῶς ἀπὸ θυμὸν ἐλέσθαι.
 Καὶ τό γε χεῖρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 Ὦσεν ὑπ' ἐκ δίφροιο ἐτώσιον αἰχθῆναι.
 Δεύτερος αὖθ' ὠρμάτο βοῆν ἀγαθὸς Διομήδης 855
 Ἐγχεῖ χαλκείῳ· ἐπέρισε δὲ Παλλὰς Ἀθήνη
 Νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μήτρην·
 Τῇ ρά μιν οὔτα τυχῶν, διὰ δὲ χροά καλὸν ἔδαψεν·
 Ἐκ δὲ δόρυ σπάσεν αὐτὶς· ὁ δ' ἔβραχε χάλκεος Ἄρης,
 Ὅσσον τ' ἐννεάχιλοι ἐπίαχον, ἦ δεκάχιλοι 860
 Ἀνέρες ἐν πολέμῳ, ξριδα ξυνάγοντες Ἄρης.
 Τοὺς δ' ἄρ' ὑπὸ τρόμος εἴλεν Ἀχαιοὺς τε, Τρῳάς τε,
 Δείσαντας· τόσον ἔβραχ' Ἄρης, ἄτος πολέμοιο.
 Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ,

864—909. 864. "As is the dark mist that shows itself from the clouds, the effect of heat [*lit.* "connected with heat;" the genitive expresses the relation in which anything is to be taken, ex. gr. *naves missæ deiciendi operis*, Cæsar, "ships being sent, a thing connected with the overthrow of the work"], owing to some baleful wind being aroused [*δυσαιός*, either, "adversely-blowing;" or, "difficult to be breathed," or, "respired"], such did Ares appear." 873. "We gods have always endured the most grievous calamities by the machination of one another, while we wish to cause gratification to mortals; it is with thee we all have to find fault; for it is thou who hast produced, &c." 876. "Whose thoughts lawless (*ἀήσυλα*) deeds ever engross." 877. "We are severally subject to thee." [Or else, with Lesbos, take σοὶ for διὰ σὺ, "Through thee we are all at variance."] 879. "Thou dost not

restrain her with word or deed [*lit.* dost not throw thyself on her], nay, thou dost excite her [pres. ind. 2. sing. of *ἀνίω* = *ἀνίημι*]." 885. "My feet withdrew me; else I should have been long suffering woes there, amid the wretched corpses of the slain [certainly not an euphemism for death, as Ernesti supposed, since Mars, in l. 901, is declared expressly not to be subject to death; *ἀπόλοιτο* in l. 388, is to be taken in a modified sense, "would have perished," if immortal gods could perish]; or, if [not counted as it were dead, but numbered with the] living, I should have lost my prowess by the strokes of the steel." 889. "Whimper [Th. *μυνυρός*, applied to the feeble chirp of young birds; Th. *μινύς*, Lat. *minor*]." 892. "Thou hast the intolerable, unyielding spirit of thy mother Herē, whom I, with difficulty, &c." 895. "But I will not allow thee longer to suffer woes, for thou art by birth (*κατὰ γένος*, sprung from me."

Τῷ τοι προφρονέως ἐρέω ἔπος, οὐδ' ἐπικεύσω.
 Οὔτε τί με δέος ἴσχει ἀκήριον, οὔτε τις ὄκνος·
 Ἄλλ' ἔτι σὼν μέμνημαι ἐφετμέων, ὃς ἐπέτειλας.
 Οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 Τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ, Ἀφροδίτη,
 Ἐλθῇς· ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῷ.
 Τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι, ἦδ' καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 Γινώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα.
 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 Μῆτε σύ γ' Ἄρῃα τὸν δείδιθι, μητέ τιν' ἄλλον
 Ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρβροθός εἰμι.
 Ἄλλ' ἄγ', ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους·
 Τύψον δὲ σχεδίην, μηδ' ἄξιο θοῦρον Ἄρῃα
 Τοῦτον μαινόμενον, τυκτὸν κακὸν, ἄλλοπρόσαλλον·
 Ὃς πρώην μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων,
 Τρωσὶ μαχέσσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν
 Νῦν δὲ μετὰ Τρώεσσιν ὀμιλεῖ, τῶν δὲ λέλασται.
 ὧς φαμένη, Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε,
 Χειρὶ πάλιν ἐρύσας· ὁ δ' ἄρ' ἐμπαπείως ἀπόρουσε.
 Ἡ δ' ἐς δίφρον ἐβaine παρὰ Διομήδεα δῖον
 Ἐμμεμανῖα θεά· μέγα δ' ἐβραχε φήγιμος ἄξων
 Βριθοσύνη· δεινὴν γὰρ ἄγε θεὸν, ἄνδρα δ' ἄριστον.
 Λάξετο δὲ μάλιστα καὶ ἡνία Παλλὰς Ἀθήνη.
 Αὐτίκ' ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους.
 Ἦτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριξεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίῳ ἀγλαὸν υἱόν·
 Τὸν μὲν Ἀρῆς ἐνάριξε μαιφόνος· αὐτὰρ Ἀθήνη
 Δῶν· Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρῆς.
 ὧς δὲ ἶδε βροτολοιγὸς Ἀρῆς Διομήδεα δῖον
 Ἦτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε

818. Scan ἐφετμέων as a trisyllable.

823. *Φείλω*, *Φέλσω*, *Φέφελμαι*, *ἐφάλην*, *φαλήναι*. Buttm. *Lex.*

827. *Δείδιθι*. — Perfect middle imperative.

834. *Λέλασται* for *λέλησται*, *a* for *η*, the *pluteiasmus* of the Doric.

836. Ἐμπαπείως.—Th. ἄμα τῷ ἔπει, “no sooner said than done” or, rather, from *μαπίειν* = *μάρπτειν*, “to snatch at;” Lat. *raptim*, from *rapiō*.

840. *Δάζομαι*, an Ionic form connected with *λαμβάνω*, as *νίζω* with *νίπτω*.

Κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν·
 Αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἱπποδάμοιο.
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 Πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγόν, ἥνία θ' ἱππων,
 Ἐγχεί χαλκείῳ μεμαῶς ἀπὸ θυμόν ἐλέσθαι.
 Καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 Ὡσεν ὑπ' ἐκ δίφροιο ἐτώσιον αἰχθῆναι.
 Δεύτερος αὖθ' ὤρματο βοὴν ἀγαθὸς Διομήδης 855
 Ἐγχεί χαλκείῳ ἐπέρισε δὲ Παλλὰς Ἀθήνη
 Νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·
 Τῇ ῥά μιν οὔτα τυχῶν, διὰ δὲ χρόα καλὸν ἔδαψεν·
 Ἐκ δὲ δόρυ σπάσεν αὐτὶς· ὁ δ' ἔβραχε χάλκεος Ἄρης,
 Ὅσσον τ' ἐννεάχιλοι ἐπίαχον, ἢ δεκάχιλοι 860
 Ἀνέρες ἐν πολέμῳ, ξριδα ξυνάγοντες Ἄρης.
 Τοὺς δ' ἄρ' ὑπὸ τρόμος εἴλεν Ἀχαιοὺς τε, Τρῳάς τε,
 Δείσαντας· τόσον ἔβραχ' Ἄρης, ἅτος πολέμοιο.
 Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ,

864—909. 864. "As is the dark mist that shows itself from the clouds, the effect of heat [*ἰίτ*, "connected with heat;" the genitive expresses the relation in which anything is to be taken, ex. gr. *naves missæ deiciendi operis*, Cæsar, "ships being sent, a thing connected with the overthrow of the work"], owing to some baleful wind being aroused [*δυσαιός*, either, "adversely-blowing;" or, "difficult to be breathed," or, "respired"], such did Ares appear." 873. "We gods have always endured the most grievous calamities by the machination of one another, while we wish to cause gratification to mortals; it is with thee we all have to find fault; for it is thou who hast produced, &c." 876. "Whose thoughts lawless (*ἀήσυλα*) deeds ever engross." 877. "We are severally subject to thee." [Or else, with Lesbos, take σοὶ for διὰ σί, "Through thee we are all at variance."] 879. "Thou dost not

restrain her with word or deed [*ἰίτ*, dost not throw thyself on her], nay, thou dost excite her [pres. ind. 2. sing. of *ἀνίτω* = *ἀνίημι*]." 885. "My feet withdrew me; else I should have been long suffering woes there, amid the wretched corpses of the slain [certainly not an euphemism for death, as Ernesti supposed, since Mars, in l. 901, is declared expressly not to be subject to death; *ἀπόλοιτο* in l. 388, is to be taken in a modified sense, "would have perished," if immortal gods could perish]; or, if [not counted as it were dead, but numbered with the] living, I should have lost my prowess by the strokes of the steel." 889. "Whimper [Th. *μινυρός*, applied to the feeble chirp of young birds; Th. *μινός*, Lat. *minor*]." 892. "Thou hast the intolerable, unyielding spirit of thy mother Hère, whom I, with difficulty, &c." 895. "But I will not allow thee longer to suffer woes, for thou art by birth (*κατὰ γένος*, sprung from me."

Καύματος, ἐξ ἀνέμοιο δυσσαέος ὀρνυμένοιο· 895
 Τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
 Φαίνεθ', ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν ευρύν.
 Καρπαλίμως δ' ἴκανε θεῶν ἕδος, αἰπὺν Ὀλυμπον·
 Πὰρ δὲ Διὶ Κρονίῳνι καθέζετο, θυμὸν ἀχεύων,
 Δείξεν δ' ἄμβροτον αἶμα, καταβρέον ἐξ ὠτειλῆς, 897
 Καί ρ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

Ζεῦ πάτερ, οὐ νεμεσίξῃ, ὄρων τάδε καρτερὰ ἔργα ;
 Αἰεὶ τοι ῥίγιστα θεοὶ τετλήτοτες εἰμὲν,
 Ἀλλήλων ἰότητι, χάριν δ' ἄνδρεσσι φέροντες.
 Σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην 898
 Οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμνηεν·
 Ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ,
 Σοὶ τ' ἐπιπείθονται, καὶ δεδμήμεσθα ἕκαστος·
 Ταύτην δ' οὗτ' ἐπεὶ προτιβάλλεαι, οὔτε τι ἔργῳ,
 Ἄλλ' ἄνιεις, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδήλον. 899

Ἡ νῦν Τυδεὸς υἱὸν ὑπερφύαλον Διομήδεα
 Μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ.
 Αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἴσος·
 Ἀλλὰ μ' ὑπὴνικαν ταχέες πόδες· ἦ τέ κε δηρὸν 885
 Αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῇσι νεκάδεσσιν,
 Ἡ κε ζῶς ἀμειννὸς ἔα χαλκοῖο τυπῇσι.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς.
 Μήτι μοι, Ἀλλοπρόσαλλε, παρεξόμενος μινύριζε.

897. "But if, destructive as thou art, thou wert born of any other of the gods, thou wouldst have been long since lower than the sons of Uranus." 902. "As when the juice of figs [used for rennet (τάμιος); Engl. *sap*], agitated, is wont to curdle the white milk, once liquid, and very soon it coagulates under the mixer's hand."

864. Ἐρεβεννός or ἑρεμνός, from ἑρεβος. Th. ἑρέφω, "to cover," Hebr. עָרַב our "evening."

871. Ὀλοφύρομαι, akin to ὀλοός, "to give up a thing as lost."

887. Ἐα, Ionic for ἦν, imperfect of εἰμί. The original form

was probably *ἔαν* contracted into *ἦν* afterwards, Lat. *e-r-am*, as *εἰμί*, *ἔσμι* (*ἔσ-ο-μι*), Lat. *sunt*.

888. Jupiter collects τὰς νεφέλας in the æther over which he rules; not τὰ νέφη, behind which the abode of deity is imagined. Νέφη are the indefinite cloudy mass that covers the heavens: Νεφέλαι, particular distinct clouds breaking from the mass in a distinct form. Hence, whilst to the singular νεφέλη some epithet is often added to describe a particular cloud; νεφέλαι, the plural, never has one such as νέφεα σκύβοντα Tittmann, *Dyn*.

- Ἐχθιστος δέ μοι ἔσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν. 890
 Αἰεὶ γάρ τοι ἔρις τε φίλη, πολέμοί τε, μάχαι τε·
 Μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπεικτόν,
 Ἥρης, τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσι·
 Τῷ σ' οἶω κείνης τάδε πάσχειν ἐννεσίησιν.
 Ἄλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895
 Ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ·
 Εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ' ὦδ' αἰδής,
 Καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.
 ὦς φάτο, καὶ Παιήον' ἀνώγει λήσασθαι·
 Τῷ δ' ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσω 900
 Ἠκέσατ'· οὐ μὲν γάρ τι κατὰθνητός γε τέτυκτο.
 ὦς δ' ὅτ' ὅπός γάλα λευκὸν ἐπειγόμενος συνέπηξεν,
 Ὑγρὸν ἔδν, μάλα δ' ὦκα περιτρέφεται κυκώωντι·
 ὦς ἄρα καρπαλίμως λήσατο θοῦρον Ἄρηα.
 Τὸν δ' Ἥβη λούσε, χαρίεντα δὲ εἴματα ἔσσε· 905
 Πὰρ δὲ Διὶ Κρονίῳ καθέζετο κύδει γαίῳν.
 Αἰ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενῆς Ἀθήνη,
 Παύσασαι βροτολογὸν Ἄρην ἀνδροκτασιάνων.

891. Πολεμός, actual collision cease; παύομαι, passive, "I am by physical force. Μάχη, any caused by another to cease;" contention, though it come not to blows. Tittmann. παύομαι, middle, "I cause myself to cease, I cease."

909. Παύω.—I cause another to

ὍΜΗΡΟΥ ἸΛΙΑΔΟΣ

ῬΑΨΩΙΔΙΑ Ἡ ΓΡΑΜΜΑ, Ζ.

ἘΠΙΓΡΑΦΗ.

Ζῆτα δ' ἄρ' Ἀνδρομάχης τε καὶ Ἑκτορος ἔστ' ὀδυσσεύς

ΤΡΩΩΝ δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή.
Πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἔθυσσε μάχη πεδίοιο,

1—76. 1. "The conflict of Trojans and Achæans was left to themselves [sc. was deserted by the deities]; and thereupon the [fortune of the] battle oft inclined now to this, now to that side, through the plain, while they directed against each other [κατ' ἀλλήλων] their brass-armed spears." 15. "For he was wont to entertain all with friendliness; but not one of those (so entertained), at least then, was of any avail to him [see Buttm. *Lex.* pp. 543, 544, where he shows that ἀρκίω and the Lat. *arceo* are not identical; ἀρκίω, from ἄρης, ἀρείων, ἀρήγω, "to be good, strong," is followed by the "dative of the person," and the "accusative of the thing," and never by the "accusative of the person," as if meaning *to defend*] against a violent death, by interposing in his behalf." 25. "He had intercourse with her in loving dalliance and embrace." 38. "For his horses fleeing bewildered [ἄρη] through the plain, having become entangled in a branch of tamarisk, breaking [*asyndeton*] the rounded chariot at the pole's extremity, of themselves (αὐτῶ = *ipse*) went to the city whither the others were flying bewildered." 47. "In the mansion of my

wealthy father [subin. δόμῳ· ὅλ, rather, δόμοις, as Homer uses the plural of *houses* of men; the singular, of *temples* of the gods. So Hor. *ventum erat ad Vestæ, st. ædem. Ædes*, plural, would be a *house*.]" 52. "And he was even now on the very point of giving him to his attendant, to lead down to the swift ships." 55. "Oh! soft-hearted! Why art *thou* the one to thus concern thyself for the men? In sooth (irony) to thee hath been dealt the best treatment by the Trojans in thy domestic relations." 57. "Let not one of them escape a violent death, &c., not even whomsoever the mother beareth in the womb still unborn [see Lidd. and Scott; might γαστήρ mean *sinus*, "the lap"? the κοῦρος would have its usual meaning, and not that of an embryo], let not even him, I say, escape. But let all at once utterly (ἔξ-απ) perish from Ilion, unburied and wholly extinct [Scott's "unwept, unhonoured, and unsung"]." 61. "He dissuaded the mind of his brother, advising him aright [*lit.* agreeable to the decrees of fate, αἶσα]." 68. "Let no one, how eager soever for spoils [*lit.* "throwing oneself upon (middle) spoils"], &c." 70. "And afterwards, at

Ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα
Μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν, 5
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
Ἀνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
Τίδν' Εὖσσωρον, Ἀκάμαντ', ἧῶν τε μέγαν τε.

Τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης·
Ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10
Αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν.

Ἀξυλον δ' ἄρ' ἔπεφνε βοῆν ἀγαθὸς Διομήδης,
Τευθρανίδην, ὃς ἔναιεν ἔϋκτιμένη ἐν Ἀρίσβῃ,
Ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι.
Πάντας γὰρ φιλέεσκεν, ὀδῶ ἔπι οἰκία ναίων. 15

Ἀλλὰ οἱ οὔτις τῶν γε τότ' ἤρκεσε λυγρὸν ὄλεθρον,
Πρόσθεν ὑπαντίαςας· ἀλλ' ἄμφω θυμὸν ἀπηύρα,
Αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων
Ἔσκεν ὑφηνίλοχος· τῷ δ' ἄμφω γαίαν ἐδύτην.

Δρήσον δ' Εὐρύαλος καὶ Ὀφελτιον ἐξενάριξε· 20
Βῆ δὲ μετ' Αἰσηπὸν καὶ Πήδασον, οὓς ποτε Νύμφη
Νηϊς Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίῳνι.

Βουκολίῳν δ' ἦν υἱὸς ἀγαθοῦ Λαομέδοντος,
Πρεσβύτατος γενεῇ, σκότιον δὲ ἐ γείνατο μήτηρ.
Ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃτι καὶ εὐνῇ. 25

Ἡ δ' ὑποκυσσαμένη διδυμάονε γείνατο παῖδε·
Καὶ μὲν τῶν ὑπέλυσσε μένος καὶ φαίδιμα γυῖα
Μηκιστηϊάδης, καὶ ἀπ' ὧμων τεύχε' ἐσύλα.

Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυπολίτης.
Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριζειν 30
Ἐγχεῖ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.

Ἀντίλοχος δ' Ἀβληρον ἐνῆρατο δουρὶ φαεινῷ

your ease [*ἐκλος* implies freedom from anxiety, interruption, or danger. Buttmann], you will despoil of them [*τὰ*, sc. *ἐναρα*· verbs of asking, teaching, clothing, taking, &c. &c., govern two accusatives, one of the person, the other of the thing] the lifeless corpses through the plain." 73. "The Trojans would have retreated to Ilium, had not, &c."

6. Φόως is used as *lux* in Latin: *O lux Dardaniæ*, Virg. "The light of hope."

12. *Ἀξῖλος*.

14. On *ἀφνειός*, see Buttm. *Lex.* and note on α'. 171.

16. *Λυγρός*, *akinto λοιγός*, *lugeo*, *luctus*.

23. Ἀγανός.—Th. *ἀγαμαι*.

28. The son of Mecisteus, viz. Euryalus.

Νεστορίδης· ἔλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων
 Ναϊε δὲ, Σατυνιόεντος ἐϋρρέϊταο παρ' ὄχθας,
 Πήδασον αἰπεινὴν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35
 Φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Ἀδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 Ζωὸν ἔλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳιο, 40

Ὄζφ' ἐνὶ βλαφθέντε μυρικίνφ, ἀγκύλον ἄρμα
 Ἄξαντ' ἐν πρώτῳ ῥυμῶ, αὐτὸ μὲν ἐβήτην 40

Πρὸς πόλιν, ἥπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο·
 Αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη,
 Πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα· παρ δέ οἱ ἔστη
 Ἀτρείδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.

Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων. 45

Ζώγρει, Ἀτρείος υἱέ, σὺ δ' ἄξια δέξαι ἀποινα·
 Πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
 Χαλκός τε, χρυσός τε, πολύκμητός τε σίδηρος·
 Τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἀποινα,
 Εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν. 50

Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε·
 Καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 Δώσειν ᾧ θεράποντι καταξέμεν' ἄλλ' Ἀγαμέμνων
 Ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤυδα·

ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55
 Ἀνδρῶν ; ἡ σοὶ ἄριστα πεποίηται κατὰ οἶκον
 Πρὸς Τρώων· τῶν μήτις ὑπεκφύγοι αἰπὺν ὄλεθρον,
 Χεῖράς θ' ἡμετέρας· μὴδ' ὄντινα γαστέρι μήτηρ
 Κοῦρον ἐόντα φέροι, μὴδ' ὅς φύγοι· ἄλλ' ἅμα πάντες
 Ἰλίου ἑξαπολοίατ', ἀκήδεστοι καὶ ἀφαντοί. 60

Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως,
 Αἴσιμα παρειπών· ὃ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
 Ἥρῳ Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων

39. Βλάπτω. — Root BAAB. Donaldson connects β-λάβη with λαβή, λαμβάνω, "hindrance," reasoning from the fact that, whereas ἀδικεῖν implies a *purposé* to injure, βλάπτειν implies mere pain caused unwittingly, or by an inanimate object. Buttmann, much better, makes it a redupl. of

βάλλω, the whole radical syllable being double, and the second shortened; compare πρίπω, a redupl. from πείρω· κρέκω, a redupl. of the root from which come κρούω, κροαίνω.

54. Θέων participle; *running*.

55. Buttmann prefers αὐτως, as implying reproach. See *Lex.* p. 173.

Οὐτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ'· Ἀτρεΐδης δὲ
 Λὰξ ἐν στήθεσι βὰς ἐξέσπασε μελίωον ἔγχος. 65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο, μακρὸν αὔσας·
 ὦ φίλοι, ἦρωες Δαναοὶ, θεράποντες Ἄρηος,
 Μήτηρ νῦν ἐνάρων ἐπιβαλλόμενος, μετόπισθε
 Μιμνέτω, ὥς κε πλείστα φέρων ἐπὶ νῆας ἴκηται·
 Ἄλλ' ἀνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
 Νεκροὺς ἀμπεδίον συλήσετε τεθνεώτας.

ἌΩς εἰπὼν, ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 Ἔνθα κεν αὐτε Τρῶες Ἀρηιφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν, ἀναλκείῃσι δαμέντες,
 Εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἔκτορι εἶπε παραστὰς 75
 Πριαμίδης Ἑλένος, οἰωνοπόλων ὄχ' ἄριστος·

Αἰνεία τε, καὶ Ἔκτορ, ἐπεὶ πόνος ὕμμι μάλιστα

71. *Αν-*, the old form of *ἀνά*, is used only in such compound phrases as that in this line; it becomes *ἀμ-* before a labial.

77—143. 77. "Since on you, especially of the Trojans and Lycians, devolves the labour of battle [*fortuna pugnae*, Heyne]; because ye are the best in every movement," 90. "Let her place [infinitive for imperative, as often] the peplus, which appeareth most grateful to her, &c., on the knees of the fair-tressed Athené, and let her promise that we shall sacrifice twelve yearling [th. *ἔνος*, "a year"] heifers, ne'er touched by goad [for *ἀκιστας* from *κιστός*], if haply she might be pleased to pity, &c. [= in hopes that,—]; if haply too she would repel the son of Tydeus from Ilion, who is without a doubt (*δῆ*), I say, the most valiant of the Achæans." 109. "So did they rally [parenthetic]." 117. "And on all sides of him [might not *ἀμφὶ* be hero used in its original sense of "on both sides," sc. above and below? in the other sense I do not understand the meaning, unless thus ex-

plained, "the black hide surrounding on all sides his person"] the black hide was striking his ankles and neck, even the rim, which ran at the exterior of the boss-surmounted shield." 124. "I have never seen thee heretofore [subin. *κατὰ τὸ πρὶν*]; but indeed, in the present instance at least (*γὰρ*), thou hast stepped forward far in advance of all by thine intrepidity, inasmuch as," &c. 127. "But it is the sons of the unfortunate that encounter my fury [sc. unfortunate are they, whose sons, &c.]." 128. "If, however, being one of the immortals, thou hast come down from heaven." 131. "Inasmuch as he (*ὅς ῥα*) contended." 133. "They all scattered on the ground the sacred implements [of the Bacchic orgies, sc. the thyrsus, &c.; th. *θύω*. With the thyrsus (sc. a spear with its cone enveloped in ivy leaves) Bacchus was supposed to drive to madness]." 138. "With him then were wroth [*ὀδύσσομαι*, akin to *ὀδύνη*, the Latin *odisse*, &c., from a root *δυσ-*] the gods who live at ease." 143. "That the sooner thou mayest

Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 Πᾶσαν ἐπ' ἰθὺν ἔσπευ, μάχεσθαι τε φρονέειν τε·
 Στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλῶν,
 Πάντη ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 Φεύγοντας πεσέειν, δῆϊοισι δὲ χάρμα γενέσθαι.
 Αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 Ἑμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
 Καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει·
 Ἔκτορ, ἀτὰρ σὺ πόλῳδε μετέρχεο, εἰπέ δ' ἔπειτα
 Μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 Νηδὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
 Οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 Πέπλον, ὅς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος
 Εἶναι ἐνὶ μεγάρῳ, καὶ οἱ πολὺ φίλτατος αὐτῇ,
 Θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡϋκόμοιο·
 Καὶ οἱ ὑποσχέσθαι δυοκαῖδεκα βοῦς ἐνὶ νηῶ
 Ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσει
 Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα·
 Αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρήs,
 Ἄγριον αἰχμητὴν, κρατερόν μῆστωρα φόβοιο·
 Οὐ δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημί γενέσθαι.
 Οὐδ' Ἀχιλλῆά ποθ' ὥδέ γ' ἐδεδίμεν, ὄρχαμον ἀνδρῶν.
 Ὅν περ φασὶ θεῶς ἐξέμμεναι· ἀλλ' ὅδε λίην
 Μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν
 Ὡς ἔφαθ'· Ἐκτωρ δ' οὔτι κασιγνήτῳ ἀπῆλθεν·
 Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 Πάλλων δ' ὀξέα δοῦρα, κατὰ στρατὸν ὥχετο πάντη,
 Ὅτρύνων μαχέσασθαι, ξείρε δὲ φύλοπιν αἰνῆν.
 Οἱ δ' ἐλελίχθησαν, καὶ ἐναντοὶ ἕσταν Ἀχαιῶν.
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο·
 Φᾶν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος

come within the extreme limits of destruction [sc. utter destruction. Lidd. and Scott].

87. Γεραιάς, *elderly matrons*, or *matrons of distinction*.

91. This puts one in mind of the poplus offered to Athené, at the Panathenæa, borne on a sail

on the mast of a ship, which was moved along in the procession by subterraneous machines. A similar ceremony used to be performed at the festival of Santa Rosalia in Palermo.

99. Ἐδεδίμεν.—Pluperfect for *ἰδεδίειμεν*. Ὀρχαμος, *lit.* "the first of a row (*ὄρχος*)."
 2

Τρωσὶν ἀλεξήσονται κατελθέμεν, ὥς ἐλέλιχθεν.
 "Εκτωρ δὲ Τρώεσσιν ἐκέκλετο, μακρὸν αὔσας· 110
 Τρώες ὑπέρθυμοι, τηλέκλητοί τ' ἐπίκουροι,
 'Ανέρες ἐστὲ, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 "Οφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἥδὲ γέρουσιν
 Εἴπω βουλευτῆσι, καὶ ἡμετέρης ἀλόχοισι,
 Δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας. 115
 "Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος "Εκτωρ·
 'Αμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 "Αντυξ, ἥ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.
 Γλαῦκος δ' Ἴππολόχοιο παῖς καὶ Τυδεὸς υἱὸς
 'Ες μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Τὸν πρότερος προσέειπε βοῇν ἀγαθὸς Διομήδης·
 Τίς δὲ σύ ἐσσι, φέριστε, καταβητῶν ἀνθρώπων ;
 Οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἔνι κυδιανεῖρῃ
 Τὸ πρῖν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
 Σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
 Δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
 Εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 Οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 Οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος 130
 Δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν.

109. On ἀλεξείν (th. ἀλκή), see Buttm. *Lex.*

127. On ἀντιάω, see Buttmann, and note on α'. 31.

128. The inconsistency of this sentiment of Diomedes, with his own practice in the 5th B., may be removed, if we consider this whole episode as an interpolation by a Chian Homerid, to do honour to a king of the race of Glaucus (Müller's *Lit. Gr.*); however, Diomedes had acted by Minerva's command, and not of himself; besides, the reproof given him by Apollo might be now influencing him in expressing his reluctance to fight with a deity again. Grote considers this episode and the fight

between Tlepolemus and Sarpedon to be the only separate songs occurring in the Iliad, and these very short.

130. The origin of this fable, according to Müller, is a festival rite mentioned by Plutarch; at the Boeotian festival of the Agrionia, Dionysus was supposed to have disappeared, and to be sought among the mountains; there was also a maiden (representing one of the nymphs in the train of Dionysus) who was pursued by a priest carrying a hatchet, and personating a being hostile to the god. This is one among the many germs of the drama contained in the Greek worship.

Ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 Σεῦε κατ' ἡγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
 Θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 Θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135
 Δύσεθ' ἄλδς κατὰ κῦμα· Θέτις δ' ὑπεδέξατο κόλπῳ
 Δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή·
 Τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ρεία ζῶντες,
 Καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
 Ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
 Οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 Εἰ δέ τις ἔσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,
 Ἄσπον ἴθ', ὥς κεν θᾶσπον ὀλέθρου πείραθ' ἴκηαι.
 Τὸν δ' αὖθ' Ἰππολόχοιο προσηύδα φαίδιμος υἱός·

132. Διώνυσος.—Probably the first part of the name is akin to Διός, *Deus*, Ζεὺς, &c.; the second part appears in the Νυσήϊον of the next line, which is placed here in Thrace; there were other places of the name in Helicon, Naxos, India, Arabia, &c.; I must own, in opposition to Voss, I think Creuzer's hypothesis reasonable, sc. that there exists a connexion between Dionysus and Devanishi, a title of the Hindoo god Seeva; the *Deva* is evidently akin to *divus*, *deus*, and the *-nihi* to *nyssa*, *-νυσος*, Νυσήϊον (subint. ὄρος). The connexion between India and Greece is proved by the similarity of Sanscrit and Greek; moreover, Dionysus is connected with India in most of the myths: his worship seems to have come from that country through Thrace, as many legends, *ex. gr.* the passage in the text, connect him with Thrace. Comp. Hor. *Thracis et exitium Lycurgi*.

138. Some of the philosophers, especially the Stoics, with Crates, insisted that in Homer were to be found the seeds of all doctrines, however recondite: a mode of interpretation, termed *πραγματικῇ*,

vigorously opposed by Aristarchus. Thus, in *ρεία ζῶντες*, the epicurean philosophy was supposed to be adumbrated—Horace's *deos securum agere ævum*.

139. Δὴν for *δηναῖος*, "nor did he long survive."

142. Horace's *fruges consumere nati*.

144—211. 147. "Some leaves the wind scatters on the earth, while others the germinating [luxuriantly-blooming; a lengthened form of *θάλλω*, *τίθηλα*] wood produces; and they spring up in the vernal season [Wolf reads *ῶρη* in the nominative, sc. "spring-time comes on next;" Kennedy prefers, on the authority of one MS., *ἔαρως ὅτε γίνεται ῶρη*, "when spring-time comes," a comma being at *φύει*]; so, the race of man; the one produces, and the other ceases to produce;" and so ceases to exist at all. Kennedy is decidedly right in giving a transitive sense to *φύει* which it has in line 148. Lidd. and Scott wrongly take it for *φύομαι*, intransitively, sc. "is born," in defiance of α'. 235, &c. 347, &c.]. 156. *Ἥνοπέην ἱεραινήν*, "amiable, manly virtues (manliness, which is so lovely in a

Τυδεΐδῃ μεγάλῳ, τῇ γενεῇν ἐρεΐνεις ; 145
 Οἷη περ φύλλων γενεῇ, τοιήδε καὶ ἀνδρῶν.
 Φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 Τηλεθόωσα φύει· ἕαρος δ' ἐπιγίγνεται ὥρη·
 *Ὡς ἀνδρῶν γενεῇ, ἣ μὲν φύει, ἣ δ' ἀπολλυγαι.
 Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι· ὄφρ' εὖ εἰδῇς 150
 Ἥμετέρην γενεῇν, πολλοὶ δέ μιν ἄνδρες ἴσασιν.

man)." 159. "Zeus subjected them to his sceptre." 160. "Conceived a mad affection." 162. "Of virtuous principles [*lit.* thinking good things]." 164. "Mayest thou die [perf. opt. contracted of *θύσκω* rather, "would that thou wert dead;" the Schol. B. explains by "you will be killed by him, if you do not slay him"], or else slay [*κάκτανε*, an old form = *κατάκτανε*], &c." 166. "Anger took possession of the king at what he had heard [or, rather, I think, parenthetically, "such a heinous thing was it, which he had heard," *τοιοῦτο ἦν, οἷον ἀκουσε* see Jelf's edition of Kühner's *Gr. Gr.*]." 167. "For he had a religious scruple against doing so." 168. "Fatal characters." These were *pictorial*, like the Mexican picture-writing, and not written, according to Wolf; and certainly, in Homer, *γράφω* is used only as our *GRAVE*, which comes from it; sc. "having drawn marks, or figures on a tablet." In proof of this being the sense of *γράφω* in Homer, see II. p. 599, and his use of *ἐπιγράφω*, &c. 170. "He bid him show them to his own (Prætus) father-in-law [Jobates], in order that he [Bellerophon] might be destroyed." *Ἀπόλοιτο* seems to me to have the proper middle force here, sc. "that he might thereby insure *his own* destruction." 171. "The signal escort of the gods." 173. "Paid him courteous respect." 176. "He asked to see the commu-

nication, whatever it was, which he was bringing from his son-in-law Prætus [*γαμβρός, affinis*, lit. any relation by marriage (*γάμος*)]." 179. "First in succession (*ῥά*)." 185. "That battle, then, he used to say, was the most severe of mortal combats he had ever entered." 191. "When at length he became conscious that the brave hero was the progeny of a deity." 193. "Half of all his kingly prerogatives," or dignities. 194. "The Lycians set apart for him a portion of land, exceeding that of all others, goodly, even a portion of vine-producing land, as also of arable corn-land [th. *ἀρόω*, Lat. *arvum*], that he might possess it (enjoy it as his own; so in *Odyss.* λ'. 184, *τεμένη νέμεσθαι*, in the middle voice)." 205. "But her [sc. Laodamia]." 207. "He gave me many charges, always to distinguish myself and be pre-eminent above others."

149. The present, future, and 1 aorist of *φύω* are transitive; the other tenses, intransitive; Lat. *fuī*, and the old forms *fuo, fuas*; also, *fio, fætus, fœnum*.

150. *Δάω*, "to teach," whence *δαίω* and *διδάσκω*. 2 aor. pass. infin. *δαῖναι, δάμεναι*, "to be taught," akin to *δήω, discere, docere, δεικνυμι*.

151. Buttmann, in his *Irreg. Verbs*, denies the existence of such a verb as *ἴσμι* in Homer. *ἴδμεν* and *ἴσμεν* are for *οἶδαμεν*, and *ἴδμεναι* for *εἰδέναι* there were, be-

Ἔστι πόλις Ἐφύρη, μυχῶ Ἀργεος ἵπποβότοιο,
 Ἐνθάδε Σίσυφος ἔσκειν, δ' κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν.
 Αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155
 Τῷ δὲ θεοὶ κάλλος τε καὶ ἡνορέην ἔρατεινῃν
 ὦπασαν· αὐτὰρ οἱ Προῖτος κακὰ μήσατο θυμῷ·
 Ὃς ῥ' ἐκ δήμου ἔλασσευ, ἐπεὶ πολὺ φέρτερος ἦεν
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 Τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἀντεια, 160
 Κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὔτι
 Πείθ' ἀγαθὰ φροέοντα δαΐφρονα Βελλεροφόντην.
 Ἥ δὲ ψευσαμένη Προΐτον βασιλῆα προσηΐδα·
 Τεθναίης, ὦ Προῖτ', ἧ κάκταυε Βελλεροφόντην,
 Ὃς μ' ἔθελε φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ. 165
 Ὡς φάτο· τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσε.
 Κτεῖναι μὲν ῥ' ἀλλέεινε, σεβάσσατο γὰρ τόγε θυμῷ,
 Πέμπει δὲ μιν Λυκίηνδε, πόρεν δ' ὄγε σήματα λυγρὰ
 Γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλὰ,

sides, the endings of the principal tenses -αντι, -ᾶσι, the more complete ones in -σαντι, -σᾶσιν (corresponding to the historic ending in -σαν· thus, τιθέαντι, τιθείαντι, τιθείασι, τιθέντι, τιθείσι, correspond to ἐτίθει-σαν, the termination being shortened to compensate for the addition of the augment); of these endings, ἴσασι and εἴξασι are chance-remains, sc. εἶκα (οἰ into ι, ἐκ-σασιν), εἴξασιν, οἶδα (οἰ into ι, ἰδ-σασιν), ἴσασιν. If it came from ἴσημι, why is it not accented as ἰσᾶσι, and lengthened in Ionic like ἰστιάσι?

152. Ephrya, an old name for Corinth.

154. Müller, in the *Scient. Mythol.*, makes Σίσυφος a reduplication of σοφός, σύφος, "the cunning." Ἔσκειν, frequentative for ἦν. The father's name, Æolus, is perhaps also derived from the same idea, αἰέλος = ποικίλος, "versatile, cunning."

155. Bellerophon, says Völcker, corresponds in his activity to the god Poseidon, as horse-tamer and fount-opener. Glaucus, his reputed sire, is evidently the same as Poseidon, γλαυκός being a frequent epithet of the sea.

160. Called also Sthenobæa.

162. It seems here from its connexion with ἀγαθα φρ. to be *prudens*, not "warlike," which confirms note on 128 of Müller.

169. Thirlwall thinks writing to have existed in Homer's time, but in a rude state. Müller, regarding these σήματα λυγρὰ as symbolical figures, which must have disappeared on the introduction of alphabetical writing, argues that Homer's poems were preserved by oral tradition and memory alone, from, 1. The silence of Homer as to writing; 2. There being no credible account of written memorials at that period; 3. The late introduction of prose

Δείξαι δ' ἠνώγει ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170
 Αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 'Αλλ' ὅτε δὴ Λυκίην ἴξε, Ξάνθον τε ῥέοντα,
 Προφρονέως μιν τίεν ἀναξ Λυκίης εὐρείης.
 'Εννήμαρ ξείνισσε, καὶ ἐννέα βοῦς ἱέρευσεν.
 'Αλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, 175
 Καὶ τότε μιν ἐρέεινε, καὶ ἦτεε σῆμα ἰδέσθαι,
 Ὅ ττι ρά οἱ γαμβροῖο παρὰ Προίτοιο φέροιτο·
 Αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβρῶν,
 Πρῶτον μὲν ῥα Χίμαιραν ἀμαιομακέτην ἐκέλευσε
 Πεφνέμεν· ἥ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, 180
 Πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,

composition among the Greeks; 4. The form of the text, sc. the discrepancies and various readings; 5. The language of the Homeric poems, *ex. gr.* the digamma being omitted at pleasure; moreover, the flexibility and freedom as to quantity; 6. The Epic style, *ex. gr.* the repetition of passages, which gives the mind an interval of repose, by which it recalls the verses which immediately follow. See his *Lit. Gr.* p. 39. Mitford thinks the *σῆματα λυγρὰ* to have been *picture writing* learnt from Egypt. The forms and names of the letters, and the very name *Alphabet* (*Alpha, Beta*, cf. *Aleph, Beth*), show the East to have been the source whence Greece took alphabetical writing. Cadmus means *Man of the East*: not an individual, but a representative of the Phœnician voyagers. The lateness of the rise of prose-writers (the earliest known being Pherecydes of Scyros and Cadmus of Miletus, 250 years after Homer) is against Homer's knowledge of writing, or at least manageable writing materials. Originally the Greeks wrote as the Easterns, from right to left, and only at the time of the Persian invasion began to

write from left to right. Immediately they wrote *βουστροφῆ-δον*, alternately right to left and left to right. Grote remarks, The existence of trained bards with great memory is less astonishing than that of long MSS. in an age essentially non-reading and non-writing. If MSS. had been necessary, blindness would have prevented the bard's success, yet Demodocus and Homer were both blind. Memory was sufficient for all purposes, for 1. Some are mentioned who could repeat both poems by heart; 2. Rhapsodes recited in succession, and each committed to memory his own portion. See my Introductory Extracts on the arguments for writing being then known.

179. Mitchell, on the *Œdip. Tyr.*, regards the Chimæra as a volcano; and there was, indeed, a volcano of that name near Phaselis in Lycia, or in the volcanic valley near the Cragus. The dragon symbolizes the *foundation* of such a mountain; the goat, its *accessible part*; the lion, its *head*. In the antiquities found in Lycia, there are several representations of the Chimæra in the form of a species of lion still in that country.

Δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.
 Καὶ τὴν μὲν κατέπεφνε, θεῶν τεράεσσι πιθήσας.
 Δεύτερον αὖ, Σολύμοισι μαχήσατο κυδαλίοισι·
 Καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 Τὸ τρίτον αὖ, κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 Τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε.
 Κρίνας ἐκ Λυκίης εὐρέϊς φῶτας ἀρίστους,
 Εἶσε λόχον· τοὶ δ' οὔτι πάλιν οἰκόνδε νέοντο·
 Πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 Ἄλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἔοντα,
 Αὐτοῦ μιν κατέρυκε, δίδου δ' ὄγε θυγατέρα ἦν·
 Δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης.
 Καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔζοχον ἄλλων,
 Καλὸν, φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο. 195
 Ἦ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
 Ἴσανδρόν τε, καὶ Ἱππόλοχον, καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς·
 Ἦ δ' ἔτεκε ἄντιθεον Σαρπηδόνα χαλκοκορυστήν.
 Ἄλλ' ὅτε δὴ κἄκείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 Ἦτοι ὁ καππεδλὸν τὸ Ἀλήϊον οἶος ἀλάτο,
 Ὃν θυμὸν κατέδωκ, πάτον ἀνθρώπων ἀλεείνων.

Ἀμαιμακίην.—Th. *ἄμαχος*, reduplicated, and not *μαμάω* or *μακρός*, as say the grammarians. (fount-horse); in the two combined we have a Poseidōn-Hippios, the rider of the waves, a symbol of the navigation of ancient Ephyrā; the adventures of the hero adumbrate the perils of distant voyages; and when the original sense of the myth was lost, the king (Proetus, *πρωτός*) and his wife Foë (Anteia, *ἄντα* or rather, *entreater*, th. *ἀντιάω*), were introduced to assign a cause for the adventures. Pope assigns as Glaucus' reason for not stating the cause of Bellerophon falling under the divine displeasure, that he wished not to throw any slur on his ancestry. The name Bellerophon is perhaps akin to *ἐλλεφα* = *κακά*.

184. The Solymi appear to have been the ancient inhabitants of Lycia, who, when expelled by new settlers, retired to the mountains, from which they used to sally forth to attack the settlers.

192. *Θυγατέρᾳ ἦν*.—The arsis lengthens the first syllable of *θυγατέρα*, and both saves from elision, and lengthens the last. The daughter meant was Philonoe, sister of Antea.

199. Elsewhere Sarpedon is made the son of Jupiter and Europa.

201. Ἀλήϊον.—Th. *ἄλη*, "wandering." In Bellerophontes, says Keightley, we have only one of the forms of Poseidōn, namely, as Hippios. This god is his father; and he is also the sire of Pegasus

202. Cicero (Tusc. Quæst. 1. 3) renders by *ipse sum cor edens, hominum vestigia vitans*.

"Ἴσανδρον δέ οἱ υἱὸν Ἄρης, ἄτος πολέμοιο,
 Μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι·
 Τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 208
 Ἴππόλοχος δέ μ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
 Πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 Αἰὲν ἀριστεύειν, καὶ ὑπείροχον ἔμμεναι ἄλλων,
 Μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοὶ
 Ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ· 210
 Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.
 *Ὡς φάτο· γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης·
 Εγχῶς μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 Αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·
 Ἥ ρά νύ μοι ξείνος πατρώϊος ἐσσι παλαιός· 215

208. There is a strong analogy between the *πρόμαχοι* fighting in front of the mass of the common men, as *ἱπποταὶ* and *αἰχμηταὶ* in Homer's times, and the knights of chivalry in the middle ages. The single combats before the respective armies, in which the heroes before fighting sometimes deliver long speeches, remind us of Chevy Chase and the Battle of Otterbourne. Paris and Menelaus meet in battle, as Douglas and Percy in the former poem.

215—285. 215. "In that case (*ὅα*, "it seems, then,") thou art an old hereditary guest-friend." 218. "Handsome pledges of hospitality." 224. "Therefore (*τῷ*), I, on the one hand (*μὲν*), am to thee a friendly host, when in the midst of Argos, and thou (to me) on the other hand (*δὲ*) in Lycia, when, &c." 225. "Whenever I may haply come to their state." 226. "Let us forbear to encounter one another [*subin. ὀρέγεσθαι κατ' τὸ ἀλλήλων*] with our spears." 231. "That we profess (or, have the privilege) to be hereditary friends by hospitality." 233. "They mutually pledged their faith [*πιστώσαντο* has its proper

middle force]." 234. *Φρένας*, "his good sense (as we say "his wits," and in Persius, *con Enni*)."

238. "About him accordingly (*ἄρα*) ran [*θεὸν* for *ἰθεὸν* *θεὸν*, "a god," would be oxytone] the spouses, &c., asking with respect to their sons [*παῖδας*, &c., are instances of the *accusativus de quo*]." 241. "Woes had been linked to the lot of many." 243. "Built with polished porticoes (i. e. furnished with them)." 247. "In a different direction opposite were situated within the court-yard twelve roofed chambers (but see for a better translation note line 242) of polished stone." 251. "Gentle-minded." 252. "On her way to Laodice [*ἰσάγουσα*, sc. *ἑαυτήν εἰς Λαοδίκην*] Bentley's conjecture, *Λαοδίκηνδε*, is happy. *Ἐξαγαγόντες* is so used, *η'* 336]." 255. "No doubt, much (*ἤ μάλα δὴ*), I suppose, do the accursed sons of the Achæans harass you." 259. "That thou mayest make a libation to Jove in the first instance, and mayest afterwards refresh thyself by drinking; for wine greatly recruits the strength of a wearied hero, &c." 262. "Since thou in particular (*τὴν*, as *ἐγών*)

Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 Ξείνισ' ἐνὶ μεγάροισιν, ξείκοσιν ἤματ' ἐρύξας·
 Οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
 Οἶνεὺς μὲν ζωστήρα διδου φοίνικι φαινόν, 220
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον·
 Καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
 Τυδῆα δ' οὐ μέμνημαι· ἐπεὶ μ' ἔτι τυτθὸν ἐόντα
 Κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
 Τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἀργεῖ μέσσω
 Εἰμὶ, σὺ δ' ἐν Λυκίῃ ὅτε κεν τῶν δῆμον ἴκωμαι, 225
 Ἔγχεσι δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλῳ.
 Πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες, κλητοὶ τ' ἐπίκουροι,
 Κτείνειν ὃν κε θεὸς γε πόρῃ καὶ ποσσὶ κιχείω·
 Πολλοὶ δ' αὖ σοι Ἀχαιοὶ ἐναιρέμεν, ὃν κε δύναι·
 Τεύχεα δ' ἀλλήλοισι ἐπαμείψομεν· ὄφρα καὶ οἷδε 230
 Γνώσιν, ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι.

wearied [Kennedy, if I understand him, puts a comma after *ἀίξει*, translating by *ut tu defatigari soles*].” 265. “Lest thou shouldst enervate me.” 266. “I have a religious scruple against making libation with hands unwashed.” 267. “Nor is it in any wise lawful.” 281. “Would that earth would yawn for him there (so in Hor. Sat. II. 1. 4, *Ut pereat robigine telum for utinam*).” 284. *Κεῖνόν γε*, “him in particular.” 285. “I might then say my mind would bury in utter oblivion its joyless woe (*ἐκ ... λελάθεσθαι*).”

214. “In courteous terms.”

215. *Ξείνος* (Ion. for *ξένος*) and *hostis*, starting from opposite points, have interchanged significations; *hostis*, originally signifying, “a person entertained by another,” “one who has food given to him” (comp. *hospes*, *hostia*, our “host;” gothic, *gasts*; sanscrit, *ghas*, “to eat”), at last came to mean “stranger,” and then “enemy;” *ξένος*, denoting a “stranger,” *étranger* (*extraneus*), i. e. “one

without” ([*ξένος*, from *ἐξω*), came in the end to mean “entertainer,” “friend.” *Donalds*.

218. The usual gift of hospitality was a die (*ἀσπράγαλος*) broken in two, the one half being kept by the host, the other given to the stranger; besides the *hospitium privatum*, there was the *hospitium publicum*, or *προξενία*, existing between two states, or a whole state on one hand, and an individual or family on the other. The tie of guest-friends extended to the posterity of the two parties.

222. *Μέμνημαι* (present in meaning like the Lat. *memini*) more usually has a genitive after it, whence Kennedy would translate by “as to Tydeus [*sc. κατὰ*], I do not remember him;” but instances occur of the accusative, as Odys. ξ'. 168. Soph. *Edip. Tyr.* 1057, &c.

227. On *κλητοί*, see n. on l. 491, and Buttm. *Lex.*, who prefers *κλητοί*.

230. On the inconsistency between this passage and Il. θ'. 194,

ὧς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
 Χεῖράς τ' ἀλλήλων λαβέτην, καὶ πιστώσαντο.
 Ἐνθ' αὖτε Γλαυκῷ Κρονίδῃς φρένας ἐξέλετο Ζεὺς,
 Ὃς πρὸς Τυδεΐδῃν Διομήδεα τεύχε' ἄμειβε, 235
 Χρύσεια χαλκείων, ἑκατόμβοι' ἐννεαβοίῳν.
 Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανε,
 Ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες,
 Εἰρόμεναι παῖδάς τε, κασιγνήτους τε, ἕτας τε,
 Καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
 Πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφήπητο.
 Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
 Ξεστῆσ' αἰθούσῃσι τετυγμένον· αὐτὰρ ἐν αὐτῷ
 Πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθιοι,
 Πλησίοι ἀλλήλων δεδμημένοι, ἐνθάδε παῖδες 245
 Κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι.
 Κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
 Δώδεκ' ἔσαν τέγροι θάλαμοι ξεστοῖο λίθιοι,

see Müller, *Lit. Gr.*, and his solution by cutting the Gordian knot, sc. that it is an interpolation.

236. Ἐκατόμβοια, "worth a hundred oxen," Cattle constituted ancient wealth; hence the phrases *πολύαρνες*, *πολύμηλοι*, and *pecunia*, th. *pecus*. The talent mentioned in Homer is the gold or Sicilian talent, the weight of gold in it being six Attic drachms, being equal in value to a talent of copper; it is called the less talent, and the Attic, the great talent.

237. The Scæan gate was so called, because the road through it led toward the left (*σκαῖος*), in the direction of the shore.

242. Δόμος, in Homer, mostly means the "banquet-hall;" the αἴθουσα, sc. *στοά*, is the "corridor," open in front, which led from the court, αὐλή, into the πρόδομος, and was so called from its easterly aspect, sc. αἶθω, the burning rays of the sun. Lines 243-6 describe the ἀνδρωνίτις, or

men's apartment; ll. 247-50, the γυναικωνίτις, or female apartment, which in Homer is in the ὑπερῶν, or "upper story;" for which reason the Scholiast's interpretation appears to me better than what I have given (Kennedy's), sc. *τέγροι θάλαμοι*, chambers *near the roof*, not *roofed*. The αὐλή is the Lat. *atrium*, a space open to the sky (ὑπαιθρον, whence perhaps the Lat. name), called also *περιστόλιον*, being surrounded by porticoes; in Homer, however, the αὐλή appears to be the open court before the house (th. *ἄω*, *ἄημι*), surrounded with out-buildings, with the altar of Zeus Herceus in the middle, so that it was at once the meeting-place for the family, and the cattle yard (ll. δ'. 433); it had two doors, one the house-door, the other leading through the αἴθουσα into the πρόδομος, or "entrance-hall," which latter was used as a guest's sleeping-room. See Smith, *Dict. Ant.*

Πλησίοι ἀλλήλων δεδμημένοι, ἐνθάδε γαμβροὶ
Κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250

Ἔνθα οἱ ἡπιόδωρος ἐναντίῃ ἤλυθε μήτηρ,
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην
Ἔν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζε·

Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας ; 255

Ἥ μάλα δὴ τείρουσι δυσώνυμοι υἱες Ἀχαιῶν,
Μαρνάμενοι περὶ ἄστν· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
Ἐλθόντ', ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.

Ἀλλὰ μὲν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
Ὡς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
Πρῶτον, ἔπειτα δὲ κ' αὐτὸς ὀνήσεται, αἶ κε πῆυσθα· 260

Ἄνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει.

Ὡς τύνῃ κέκμηκας, ἀμύνων σοῖσιν ἔτησι.

Τὴν δ' ἡμέλβει· ἔπειτα μέγας κορυθαίολος Ἐκτωρ·

Μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
Μή μ' ἀπογυιώσης, μένεος δ' ἄλκῃς τε λάθωμαι. 265

Χερσὶ δ' ἀνίπτοις Διὶ λείβειν αἶθοπα οἶνον

Ἀζομαι· οὐδέ πῃ ἔστι κελαινεφέϊ Κρονίωνι
Αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.

Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
Ἐρχεο σὺν θυέεσσιν, ἀολλίσασα γεραίᾶς· 270

Πέπλον δ', ὅστις τοι χαριέστατος ἦδὲ μέγιστος

Ἔστιν ἐνὶ μεγάρῳ, καὶ τοι πολὺ φίλτατος αὐτῇ,

Τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο,

Καὶ οἱ ὑποσχέσθαι δυοκαῖδεκα βοῦς ἐνὶ νηῷ

Ἦνις, ἡκέστας, ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275

Ἄστν τε καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα·

Αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρῆς,

Ἀγριον αἰχμητὴν, κρατερόν μῆστωρα φόβοιο.

Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης

Ἐρχε· ἐγὼ δὲ Πάριον μετελεύσομαι, ὄφρα καλέσω, 280

Αἶ κ' ἐθέλῃς· εἰπόντος ἀκούμεν· ὥς κέν οἱ αὖθι

Γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα

Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι, τοῖό τε παισίν.

254. Τίπτε, sc. τίποτε, cur tan- polis, the other in Ida.
dem.

268. On πεπαλαγμένον 269

257. There were two temples to Jupiter Herceus, one in the Acro-

Εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀϊδος εἴσω,
Φαίην κε φρέν' ἀτέρπου δίζυος ἐκλελαθέσθαι.

285

ἄΩς ἔφαθ'· ἥ δὲ μολοῦσα ποτὶ μέγαρ', ἀμφιπόλοισι

286—358. 290. "Which the god-like Alexander himself had brought from Sidon, sailing o'er the wide main, by that route by (or in that voyage in) which he had carried off the nobly-descended Helen." 295. "It threw a gleam from it (*ἀπὶ λαμπρῶν*), as though it were a star; and it lay the most remote of all." 296. *Μετσεύοντο*, "hurried after her." 304. "Vowing she prayed to the daughter, &c." 306. "Break, we beseech thee (*δῆ*), the spear." 311. "Athené rejected their prayer [*lit.* to throw the head back in refusal, Lat. *renuo*, opposite to *ἐπιτινύω* and *κατατινύω*]." 313. "But Hector *had* in the mean time (pluperfect) gone to the beauteous mansions, &c." 316. "Who made for him the chamber, the great hall [in which was the *ἑστία*· *δόμος* is used in the same sense, though Kennedy states the difference to be that *δόμος* is the first part of the house you meet after passing through the *αὐλή*, and that *δῶμα* is the interior part, which you reach after passing through the *δόμος*], and courtyard, near those of Priam." 319. "And before the shaft the brazen point was glittering." 321. "Engaged with his armour [*ἔπω*, *sequor* (as *πέμπω*, *qu-in-qu-e* and *ἔξ*, Lat. *s-ex*); but *ἔπιω*, or *ἔπω* with the *lenis* breathing, *dico*; we do not, however, find the present, but the aorists *εἶπα* and *εἶπον*], handling his shield." 324. "Was allotting their glorious tasks to her hand-maids." 325. "Hector chid him with reproachful words." 326. "Infatuate, thou hast not becomingly conceived within thy

mind this fit of wrath [*viz. against the Trojans* on account of their taunts; as line 335 implies]." 328. "But it is on thy account the flame of war and battle is enkindled around the city." 329. "Thou wouldst reproach even another, if thou shouldest haply see any one remiss in the dread conflict." 331. "But rise up [*ἀνα* for *ἀνάστηθι*, and, therefore, it is not oxyton, as prepositions always are, except when following their case, and then the case attracts their accent back to the penult]." 333. "In reason and by no means beyond what is reasonable." 334. "Give heed to and hear me (*συντιθεμαι* is literally to "put together for oneself," and, hence, to "observe, heed" a thing)." 336. "To give vent to grief [*lit.* "give myself up to"]." 337. "Dis-suading me (*παρειποῦσα*) from doing so." 339. "Victory pays her visits alternately to men." 340. "Wait until [understand *ᾄδρα*; or "that I may"] put on." 345. "Would that, on the day when first my mother gave me birth, a fatal gale of wind had gone sweeping me forward in its course to a mountain, or to a wave of the far-resounding sea; where the wave would have engulfed me, before these calamities had come to pass." 349. "Have so ordained these evils." 350. "I ought, then at least, to have been the spouse of a better man, who was sensible of the just resentment, and many reproaches of men." 353. "Wherefore I am assured he shall also reap corresponding fruits." 356. "The perverse outrage of Alexander." 357. "That

Κέκλετο· ταί δ' ἄρ' ἀόλλισσαν κατὰ ἕστν γεραιάς.

Αὐτὴ δ' ἐς θάλαμον κατεβήσето κῳῳετα,

"Ενθ' ἔσαν οἱ πέπλοι παμποῖκιλοι, ἔργα γυναικῶν

Σιδονίωv, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς

"Ηγαγε Σιδονίηθεν, ἐπιπλῳς εὐρέα πόντον

Τὴν ὁδόν, ἣν Ἐλένην περ ἀνήγαγεν εὐπατέρειαν.

Τῳ ἔν' ἀειραμένη Ἐκάβη φέρε δῳρον Ἀθήνῃ,

"Ος κάλλιστος ἔην ποικίλμασιν, ἠδὲ μέγιστος·

'Αστὴρ δ' ὧς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων·

Βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Αἱ δ' ὅτε νηὸν ἱκανὸν Ἀθήνης ἐν πόλει ἄκρῃ,

Τῇσι θύρας ὥιξε Θεανῳ καλλιπάρῃος,

Κισσηῖς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·

even by men in times to come we may be chaunted in obloquy ["sad themes of song in ages yet to come," Cowper; so Hor. *infelix tota cantabitur urbe*]."

286. Πρόσπολοι, "male-servants;" ἀμφίπολοι, "female-servants."

289. Kennedy well conjectures *παμποῖκιλα ἔργα*.

291. Herodotus adduces this passage, and also Odyss. δ'. 227 . . . 351, in proof of his assertion, that the true story was known to Homer, sc. that Paris, having carried off Helen from Sparta, was, in his return, driven to the Canopic mouth of the Nile; that his slaves accused Paris of the abduction; that Thonis, the governor, by order of the king, Proteus, sent Paris with Helen to Memphis; that Proteus, then, ordered him to leave the country within three days, but detained Helen till Menelaus should come. Moreover, the Cypriac verses are proved not to be Homer's, since they make Paris reach Troy from Sparta in three days. Bryant made the locality of the Trojan war to be the Egyptian Troy, and that Homer, being an Ithacan of Egyptian parents

(whence his name Melesigenes, i. e. *born at the Meles* or Nile), arrayed the story in Grecian costume. However, see Thirlwall, vol. I., pp. 151-3, in which he gives as his opinion that the foundation of the legend of the Trojan war is to be sought for in the colonization of the coast of Asia Minor by the Greeks. The Argonautic Expedition was sometimes represented as connected with the first conflict between Greece and Troy: Hercules being numbered among the Argonauts, and on the voyage having rendered a service to Laomedon, who having defrauded him of his recompence, was punished by the hero destroying Troy. See note, s. 642. The fabulous character of Helen is implied by her being classed by Herodot. with Io and Europa. Ἐπιπλῳς, 2 aor. part. from ἐπιπλώω for ἐπιπλέω, an Ionic form.

293. Ἐκάβη, according to Donaldson, means an only child, or one born among the last of her father's family, akin to ἕκας, *scelus*.

297. The ναός or νηός (our "nave") is mostly applied to the innermost part of the temple, in

Τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέριαν. 300

Αἶ δ' ὀλολυγῇ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον.

Ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανῶ καλλιπάρῃος,

Θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο·

Εὐχομένη δ' ἡρᾶτο Διὸς κούρη μέγαλοιο·

Πότνι' Ἀθηναίη, ἐρυσίπτολι, δία θεάων, 305

Ἄξον δὴ ἔγχος Διομήδεος, ἥδ' καὶ αὐτὸν

Πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων·

Ὅφρα τοι αὐτίκα νῦν δυοκαῖδεκα βοῦς ἐνὶ νηῷ

Ἦνις ἡκέστας ἱερεύσομεν, αἶκ' ἐλεήσης

Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα. 310

Ὡς ἔφατ' εὐχομένη· ἀνένευε δὲ Παλλὰς Ἀθήνη.

Ὡς αἱ μὲν ῥ' εὐχοντο Διὸς κούρη μέγαλοιο.

Ἐκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει

Καλὰ, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἱ τότε ἄριστοι

Ἦσαν ἐνὶ Τροίῃ ἐριβόλακι τέκτονες ἄνδρες· 315

Οἱ οἱ ἐποίησαν θάλαμον, καὶ δῶμα, καὶ αὐλὴν,

Ἐγγύθι τε Πριάμοιο καὶ Ἐκτορος, ἐν πόλει ἄκρῃ.

Ἐνθ' Ἐκτωρ εἰσήλθε Διὶ φίλος· ἐν δ' ἄρα χειρὶ

Ἐγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς

Αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320

Τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,

Ἀσπίδα, καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφοῶντα.

Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν

Ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.

Τὸν δ' Ἐκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν· 325

Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῷ.

Λαοὶ μὲν φθινύθουσι περὶ πτόλιν, αἰπύ τε τεῖχος,

Μαρνάμενοι· σέο δ' εἴνεκ' αὕτη τε πτόλεμός τε

Ἄστυ τόδ' ἀμφιδέδῃε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,

Εἴ τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο· 330

Ἄλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηῖοιο θέρηται.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν,

Τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο, καὶ μεν ἄκουσον·

which was the god's image; but ἱερὸν, the temple in general.

305. From the worship of Athene at Argolis, as a city-defender,

Müller derives the name Acrisius, as ἀκρία was a title of the goddess herself.

Οὐ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσει 335
 Ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχρ' προτραπέσθαι.
 Νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν,
 Ὀρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
 Λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
 Ἄλλ' ἄγε νῦν, ἐπίμεινον, ἀρήια τεύχεα δύνω· 340
 ἥ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὀίω.
 Ὡς φάτο· τὸν δ' οὔτι προσέφη κορυθαίολος Ἔκτωρ·
 Τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισι·
 Δᾶερ ἐμείο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
 Ὡς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
 Οἴχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα
 Εἰς ὄρος, ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης·
 Ἐνθα με κῦμ' ἀπόερσε, πάρος τάδε ἔργα γενέσθαι.
 Αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραστο,
 Ἄνδρὸς ἔπειτ' ὄφελλον ἀμείνονος εἶναι ἄκοιτις, 350
 Ὅς ῥ' ἤδη νέμεσιν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
 Τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι, οὔτ' ἄρ' ὀπίσσω
 Ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι ὀίω.
 Ἄλλ' ἄγε νῦν εἰσελθε, καὶ ἕξο τῷδ' ἐπὶ δίφρῳ,
 Δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν, 355
 Εἵνεκ' ἐμείο κυνὸς, καὶ Ἀλεξάνδρου ἔνεκ' ἄτης·
 Οἴσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 Ἀνθρώποισι πελάμεθ' ἀοιδιμοὶ ἔσσομενοισι.

339. Homer rarely uses abstract terms. Ὀργή, ἔλευθερία, παιδεία never occur. Νίκη is probably here a personification. Middleton. *Article*.

344. Ὀκρυοεῖς.—Th. κρύος, sc. "chilling."

348. Ἀπόερσε.—Akin to ῥέω, sc. "to cause to float, to wash away;" it comes from ἔρδω, says Buttmann, an Ionic collateral form of ἄρδω and ἔρρω, as ἀμέρδω, ἀμείρω.

349. Τεκμαίρομαι originally meant the action by which a ruler with authority fixed a τέκμων, which first means "a solemn sign;" then, a "boundary" or

"end" fixed by such sign. See note on Il. α'. 526, and Buttmann's *Lex*.

353. The active voice of ἀπαρᾶν is confined to the epics; when the relation of the verb to the object was immediate, sc. an immediate taking, the accusative followed; if, rather, the consequences of anything were derived, the genitive (if complete, with ἀπό); akin to εὐρεῖν (as εὐχόμεν to αὐχέω), Lat. *haurio*, ἀρύω or ἀρῶ, written also ἄρῳ or ἀρῶ (as ἀνῶ, ἄνῳ, ἀνω, ἀνομαί). Buttm. *Lex*.

358—406. 360. "Urge me not to sit, though doing so through"

Τὴν δ' ἡμίβητ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 Μὴ με κάθιζ', Ἑλένη, φιλέουσά περ, οὐδέ με πείσεις.
 Ἦδη γάρ μοι θυμὸς ἐπέσσεται, ὄφρ' ἐπαμύνω 361
 Τρώεσσ', οἳ μέγ' ἐμείο ποθὴν ἀπέοντος ἔχουσιν·
 Ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτὸς,
 Ὡς κὲν ἔμ' ἔντοσθε πόλιος καταμάρψῃ ἐόντα·
 Καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι 366
 Οἰκῆας, ἄλοχόν τε φίλην, καὶ νῆπιον υἱόν.
 Οὐ γάρ τ' οἶδ', εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς,
 Ἡ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.
 Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·
 Αἶψα δ' ἔπειθ' ἴκανε δόμους εὐ ναιετάοντας, 370
 Οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 Ἀλλ' ἦγε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἑυπέπλῳ
 Πύργῳ ἐφεστήκει γοώωσά τε, μυρομένη τε.
 Ἔκτωρ δ', ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 Ἔσθῃ ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῆσιν ἔειπεν· 375
 Εἰδ' ἄγε, μοι, δμῳαί, νημερτέα μυθήσασθε·
 Πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο ;
 Ἥε πῃ ἐς γαλόνων, ἥ εἰνατέρων ἐυπέπλων,

friendship." 362. "Who greatly feel my loss when absent." 363. "Let him even of himself hurry, that he may overtake me while still within the city." 366. "The inmates of my house." 368. "Or whether the gods shall even now subdue me beneath the hands of the Achæi." 373. "She had taken her stand on the tower, with shrieks (*γοώωσα*) and tears (*μυρομένη*)." 376. "If you please [*εἰ δὲ* has the ellipsis of *ἰθέλεις*], come, tell me, &c." 378. "Is she gone out anywhere to the mansion of her husband's sisters or his sisters-in-law [*γάλῳς*, Lat. *glos*, *εινατίρες*, Lat. *janitrices*, Pand.; *δαήρ*, *levir*, would be the "husband's brother"], or the temple of Athené?" 382. "As thou hast strictly desired me to state the truth." 387. "And that the

might of the Achæans is in the ascendant (is prevailing)." 388. "She, hurrying towards the wall, is by this time reaching it, like one distracted." 392. "When he was reaching the Scæan gate in passing through the vast city, since it was by that way he was about to go (he *must needs* go) through forth (*διεξιμέναι*) to the plain." 400. "Bearing at the breast a tender boy, a mere infant [see a previous note, and Buttmann's *Lex.* on *αὔτως*]." 373. *Γοάω* refers to "shrieks," Lat. *ejulo*; *μύρομαι*, "tears," Lat. *maereo*.

377. *Πῇ* is circumflexed, when interrogative; but an enclitic, when indefinite; it is an old dative of *πός*, *πῇ*, *πὸν*, from which come *πῶς*, a dative plural, and *ποῦ*, a genitive singular,

Ἡ ἐς Ἀθηναίης ἐξοίχεται, ἐνθα περ ἄλλαι
 Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἰλάσκονται ; 380
 Τὸν δ' αὖτ' ὀτρηνῇ ταμίῃ πρὸς μῦθον ἔειπεν·
 Ἔκτορ, ἐπεὶ μάλ' ἀνωγας ἀληθέα μυθήσασθαι·
 Οὔτε πη ἐς γαλῶν, οὔτ' εἰνατέρων ἐϋπέπλων,
 Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἐνθα περ ἄλλαι
 Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἰλάσκονται· 385
 Ἄλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὔνεκ' ἄκουσε
 Τείρεσθαι Τρώας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 Ἡ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει,
 Μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη
 Ἡ ῥα γυνὴ ταμίῃ· ὁ δ' ἀπέσσυτο δώματος Ἔκτωρ 390
 Τὴν αὐτὴν ὁδὸν αὖτις, ἐϋκτιμένας κατ' ἀγυιάς.
 Εὖτε πύλας ἴκανε, διερχόμενος μέγα ἄστν,
 Σκαιᾶς, τῇ γὰρ ἐμελλε διεξίμεναι πεδλόνδε,
 Ἐνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θεούσα,
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὕληέσση,
 Θῆβη Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσων.
 Τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστῇ.
 Ἡ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
 Παῖδ' ἐπὶ κόλπον ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς, 400
 Ἐκτοριδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ.
 Τὸν ῥ' Ἔκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἷος γὰρ ἔρύετο Ἴλιον Ἔκτωρ.
 Ἥτοι ὁ μὲν μεῖδυσεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχη δὲ οἱ ἄγχι παρίστατο δακρυχέουσα, 405
 Ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζε·
 Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις

394. Originally the husband had to purchase his wife by a dowry (ἔδνα) given to her relatives; the dowry was paid him back in case of adultery. So among the Saxons, Ethelbert ordered the *mund* to be paid in cattle by the suitor. However, sometimes, as Andromaché here, the wife brought a dowry with her, called *φερνή*, or *μεῖλια*, "a marriage portion," the Doric *δωρίνη*.

407—465. 407. "Infatuated, thee thine own ardour will destroy." 409. "Soon will the Achæans overwhelm thee, all rushing on thee in a body." 411. "For there will be no other source of comfort still left me, when thou at least shalt have met thy doom [Lat. *oppetere mortem*; or, "since thou wilt court thy own destruction;" 2 aor. subj. of *ἐφίπαιμι*], but all will be woe." 417. "He

Παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
 Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί,
 Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη,
 Σεῦ ἀφαρματούση, χθόνα δύνειν· οὐ γὰρ ἔτ' ἄλλη
 Ἔσται θαλπωρὴ, ἐπεὶ ἄν σύγε πότμον ἐπίσπης,
 Ἄλλ' ἄχε'· οὐδέ μοι ἐστὶ πατήρ καὶ πότνια μήτηρ·
 Ἦτοι γὰρ πατέρ' ἄμυν ἀπέκτανε διὸς Ἀχιλλεύς,

410

did not spoil him of his arms; for he scrupled this at least (he had a mental scruple against this)." 424. "Amongst the heavily-treading kine [so Buttmann explains εἰλιπόδεσσι, from εἰλεῖν, not in the sense of ἐλίσσειν, which would be more applicable to horses than oxen; but, "to compress together," and εἰλίποδες, "stamping with their feet;" the clumsiness of oxen, arising from their joints being loosely set (χαλαρά, says Hippocrates), made them peculiarly adapted for treading out corn. Schneider and Passow, on the contrary, explain it by "trailing heavily their hinder feet"]." 429. "Hector, yet [ἀράρ expresses "notwithstanding their death, I have still a father and mother"] thou to me art father, &c. [Comp. Mark iii. 35, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother"]." 434. "Where the city is most accessible, and the wall most open to escalade; for thrice in that direction the bravest, having come, assailed it, following, as their leaders [οἱ ἄμφοι Αἴαντες = "the Ajaxes and their followers"], the Ajaxes." 438. "Possibly some one, skilled in auguries, conveyed them the intelligence, or even their own mind of themselves prompted and suggested the thought." 441. "Assuredly to me also all these things are a subject of anxiety, O lady; but very exceedingly do I shrink from the scorn of the Tro-

jans [αἰδέομαι expresses a moral feeling, as opposed to bodily fear (φοβεομαι, δέδια); especially towards those we esteem], if, coward-like, I should skulk away from the war; nor even doth inclination prompt myself [ἐμὶ is a stronger form than μὶ]." 446. "Vindicating the great glory of my father and my own. And yet [the γάρ is elliptical, "I am, however, conscious my efforts will be unavailing; for I well know, &c." I am fully conscious of the fact, &c." 450. "But not such a source of solicitude to me is the woe of the Trojans that is to come, nor of Hecuba, &c., as of thee." 456. "Having bereft thee of the day of freedom." 456. "And, perhaps, being in Argos, at the beck of a stranger [do not join ἀλλης and ιστόν· πρός, with the genitive, often means "by command of," as Il. α'. 239, πρός Διός, and above, 57, πρός Τρώων], you would weave the web." 458. "Imperious necessity." 459. "Some one hereafter may say." 462. "Fresh anguish will arise again to thee through want of such a hero, to avert the day of slavery; but may the accumulated earth enwrap my lifeless corse, before that at least I have been witness of thy shrieks, and thine abduction [a ζευγμα operates in πυθίσθαι]." 412. Ἐπεὶ with ἄν, is followed by the subjunctive; without it, by the optative; so ὅποτε, ὅτε, εἰ, and ὅπότεν, ὅταν, ἦν.

'Εκ δὲ πόλιν πέρσε Κιλίκων εὖ ναιετάωσαν, 416
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ·
 'Αλλ' ἄρα μιν κατέκρη σὺν ἔντεσι δαιδαλέοισιν,
 'Ηδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 Νύμφαι Ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 Οἱ δέ μοι ἐπὶ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ἰὼ κλον ἤματι Ἀῖδος εἴσω·
 Πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς,
 Βουσίην ἔπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄτεσσι,
 Μητέρα δ', ἥ βασιλευεν ὑπὸ Πλάκῳ ὕληέσση, 425
 Τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 'Αψ' ὄγε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἀποινα·
 Πατὴρ δ' ἐν μεγάροισι βάλ' Ἀρτεμὶς ἰοχέαιρα.
 'Εκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ,
 'Ηδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
 'Αλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 Μὴ παῖδ' ὀρφανικὸν θείης, χήρην τε γυναιῖκα·
 Λαὸν δὲ στήσον παρ' ἐρινεὸν, ἔνθα μάλιστα
 Ἀμβατος ἔστι πόλις, καὶ ἐπιδρομον ἔπλετο τείχος.
 Τρίς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 'Αμφ' Αἴαντε δύω, καὶ ἀγακλυτὸν Ἴδομευῆα,
 'Ηδ' ἀμφ' Ἀτρεΐδας, καὶ Τυδέος ἄλκιμον υἱόν·
 'Ηπον τίς σφιν ἐνίσπε θεοπροπίων εὖ εἰδὼς,
 'Η νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.
 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440
 'Η καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 Αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 Αἶ κε, κακὸς ὧς, νόσφιν ἀλυσκάζω πολέμοιο.

414. Ἀμόν, i. e. ἰμόν, or ἡμετερον· a Doricism in later times.

417. Σεβάζω, "to have a religious scruple," εἰβω· whence Lat. *severus* and *sabus* = *sanctus*, and the *Sabini* = *Sacriani*. Don. *Varron*. p. 6, and note 6.

419. Πτελέα.—Th. πέταλον, "a leaf." Comp. Virg., *Fecundi frondibus ulmi*.

429. Donaldson makes a separation of the Latin roots of the

substantive verb, one containing the root *es-*, the other *fu-*; thus *esum* became *'sum*; *essi* (*ἴσσι*), *es'*; *esti*, *est'*; *esunt*, *'sunt*; *esam*, *eram*. The root *es-*, as εἶμι, expresses existence absolutely; but *fu-*, as γίγνομαι, beginning of being, coming into being. Of course *μι*, *σι*, *τι*, are the "instrumental" 1st, 2nd, and 3rd person-endings; and *μαι*, *σαι*, *ται*, are the "locative" person-endings.

Οὐδ' ἐμὲ θυμὸς ἄνωγεν· ἐπεὶ μάθον ἐμμεναι ἐσθλὸς
 Αἰεὶ, καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι, 444
 Ἀρνύμενος πατρός τε μέγα κλέος, ἥδ' ἐμὸν αὐτοῦ.
 Εὖ μὲν γὰρ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν,
 Ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρῇ,
 Καὶ Πριάμος, καὶ λαὸς ἐϋμμελίῳ Πριάμοιο·
 Ἄλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 Οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἀνακτος,
 Οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 Ἐν κούρῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 Ὅσπον σεί', ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 Δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας· 455
 Καὶ κεν, ἐν Ἀργεὶ ἐοῦσα, πρὸς ἄλλης ἰστὸν ὑφαίωσις,
 Καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης,
 Πολλ' ἀεκαζομένη· κρατερὴ δ' ἐπικέισετ' ἀνάγκη·
 Καὶ ποτέ τις εἴπησιν, ἰδὼν κατὰ δάκρυ χέουσαν
 Ἔκτορος ἦδε γυνῇ, ὃς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 Ὡς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 Χήτει τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἡμαρ.

448. It appears, from the testimony of Xanthus the Lydian, says Thirlwall, that a Trojan state survived the fall of Troy, and was destroyed finally by the invasion of the Phrygians, a Thracian tribe, which crossed over from Europe to Asia after the Trojan war; it is also indirectly confirmed by Homer, when he introduces Neptune prophesying that Æneas' posterity in the third generation should rule over the Trojans. Mitford says the seat of government was removed from Troy to Scepsis, a tradition which Xenophon pays deference to when he ascribes (*De Venat.* c. 1; *Hell.* iii. 1. 10) the final ruin of the Trojan state to the Æolic migration. After Troy had fallen, Herodotus states that the Trojans existed as a separate state in the stronghold of

Gergis, in the defiles of Ida; and even after the Peloponnesian war Dardan princes reigned here and at Scepsis. The prophecy, *Iliad* v. 307, as to Æneas' descendants reigning over Trojans, refers to Gergis, where was a temple to Apollo: hence Homer represents Apollo as espousing the cause of Æneas and the Trojans.

455. Ἐ-λεύθερ-ος, *liber*, as *θήρ, ferus*.

456. Ἰστὸς, the beam of the loom which originally stood upright (*ἱστῆμι*), though afterwards horizontal; hence applied to "the web;" *στήμων*, "the warp," *Lat. stamen*; *κρόκη*, "the wool," *Lat. subtemen* or *trama*; the *μίροι* or leashes, *Lat. licia*, kept the threads of the wool in their proper place, by being annexed to the warp (*ordiri telam, licia tela addere*).

Ἄλλὰ με τεθνεῶτα χυτὴ κατὰ γαῖα καλύπτοι,
 Πρὶν γέ τι σῆς τε βοῆς, σοῦ θ' ἔλκηθμοῖο πυθέσθαι. 465
 *Ὡς εἰπὼν, οὐ παιδὸς ὀρέξατο φαίδιμος Ἴκτωρ.

464. Virgil's *sed mihi vel tellus optem mihi prima dehiscat*.

466—527. 466. "Hector stretched himself towards [to receive] his son." 468. "Scared at the aspect of his beloved father." 471. "Laughed out." 474. "When he had dandled him in his arms." 476. "Grant, I pray you (δῆ), that this my son also may become, as even I have been, conspicuous among the Trojans." 479. "And hereafter may each one say of him when returning from the war [an *accusativus de quo* after εἶπαι, not an accusative absolute, as it was usually explained. The anacoluthon expresses the excited feelings of the speaker. Perhaps εἶπαι σέ ought to be read]." 484. "Having smiled through her tears." 486. "Infatuatedly fond, grieve not to excess for me in thy soul." 487. "For no man shall, before my time (*lit.* [I think] overleaping the decrees of destiny; Lidd. and Scott oppose it to the phrase *κατ' αἶσαν*, "fittingly;" fate, we are to remember, is in Homer the will of Zeus), &c." 488. "I say that no one of mere men hath escaped destiny, be he coward, or brave [*πεφυγμένον ἔμμεναι* for *πεφυγέναι* and it has therefore the accusative after it, though the genitive would be the usual construction. There is a distinction between the phrases. *Πεφυγμένον ἔμμεναι*, No one *has escaped and still exists*; *Πεφυγέναι*, *Has escaped*, simply], when once he hath entered into existence." 490. "Attend to thine own peculiar duties (the *τὰ σαρῆς* is put for *τὰ σά αὐτῆς*, and not for *σαυρῆς*, which is never found in Homer, since he always writes

them separately, as *σοὶ αὐτῆς, εἰ αὐτόν*. Parallel to the construction *σά αὐτῆς* for *σοῦ αὐτῆς*, you have *Νεστορέϊα παρὰ νῆϊ Πηλεΐγενίος βασιλῆος*, and Horace's *mea scripta timentis*)." 492. "War shall be the concern of all who have been born in Ilium, and of me especially." 496. "Oft turning as she went [frequentative of *τρέπω*]." 500. "They were mourning Hector, still alive in his own palace, as already slain." *Courser*. 506. "As when some stalled courser, that has been fed on barley at the manger, having broken off the halter, runs through the plain with stamping hoofs [th. *κρούω, quatio*: Virg. *QUATIT ungula campum*], accustomed to lave himself in the fair-flowing river, all elated with joy [at his newly-obtained liberty]; and he bears his head aloft, and about his shoulders the locks of his mane dance loose; and, confiding in the pride of his strength, easily his knees bear him to the haunts and pasturage of the horses [or rather, *mares*. Eustathius ingeniously attributes the anacoluthon here of *ὁ πεποιθὼς* for *ἐπεποιθότα γούνα φέρει*, to artifice, in order "to express the proud spirit of the horse, the wonted connexion of the sentence being broken, as the horse did his halter." The nominative standing by itself absolutely gives the more graphic prominence to the horse in the picture]." 513. "All refulgent with arms, as the sun, had descended (the pluperfect expresses well his haste, and places the picture, as it were, before one's eyes; he "had descended," and his feet "were now bearing" him) from

Ἀψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
 Ἐκλίνθη ἰάχων, πατὸς φίλου ὄψιν ἀτυχθεῖς,
 Ταρβήσας χαλκόν τ', ἥδ' ἔλφον ἵππιοχαίτην,
 Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας· 470
 Ἐκ δὲ γέλασσε πατὴρ τε φίλος, καὶ πότνια μήτηρ.
 Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἐκτωρ,
 Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώωσαν·
 Αὐτὰρ ὄγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλέ τε χερσὶν,
 Εἶπεν ἐπευξάμενος Διὶ τ', ἄλλοισί τε θεοῖσι· 475

Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 Παῖδ' ἐμὸν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 Ὡδε βίην τ' ἀγαθὸν, καὶ Ἰλίου ἱφὶ ἀνάσσειν.
 Καὶ ποτὲ τις εἴησι· πατὸς δ' ὄγε πολλὸν ἀμείνων·
 Ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα, 480
 Κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.

Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
 Παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῶδεῖ δέξατο κόλπῳ,
 Δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
 Χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε· 485

Δαιμονίη, μή μοί τι λῆν ἀκαχίξω θυμῷ.
 Οὐ γάρ τις μ' ὑπὲρ αἶσαν ἀνὴρ Ἀἶδι προιάψει.
 Μοῖραν δ' οὐτινὰ φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 Οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν ταπρῶτα γένηται.
 Ἄλλ' εἰς οἶκον ἰούσα τὰ σαντῆς ἔργα κόμιζε, 490

Pergamus' height elated [th. καγ-
 χάζω, καχάζω, χαίνω, or by *ono-*
matopœia].” 518. “Without a
 doubt I even now much detain
 thee.” 519. “Nor have I come
 seasonably.” 521. “Good sir,
 no man, who was reasonable, could
 censure thy conduct in battle.”
 523. “Thou voluntarily dost abate
 thine energy and art disinclined to
 action.” 524. “Reproaches con-
 cerning thee uttered by the Tro-
 jans.” 526. “But let us away;
 and hereafter we shall adjust these
 differences, if ever Zeus shall grant
 that we should fix on its base,
 within our halls, the cup of free-
 dom [so Virgil's *crateras leti sta-*
tuerit, to set up the mixer, as a

sign of feasting, on the base, *ὑπο-*
κητηρίδιον, in honour of a de-
 liverance; Heyne simply takes it
 to mean *in mensâ statuere*], in
 honour of the ever-existing de-
 nizens of heaven, having driven
 from Troy the well-greaved Achæ-
 ans.”

466. Verbs of *feeling*, *catching*,
 and *reaching* after an object are
 followed by the genitive. Kühner's
Gr. Gr.

480. Dawes has properly op-
 posed the usual explanation of an
 ellipsis of *ιδῶν*. The Attics use
 the accusative *de quo* with what is
 technically called an indefinite
 sentence after it.

'Ιστόν τ', ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 "Εργὸν ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει
 Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ 'Ιλίῳ ἐγγεγάασιν.
 *Ὡς ἄρα φωνήσας, κόρυθ' εἴλετο φαίδιμος Ἔκτωρ
 "Ἴππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει 495
 "Εντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 Αἴψα δ' ἔπειθ' ἴκανε δόμους εὖ ναιετάοντας
 "Εκτορος ἀνδροφόνιοιο· κινήσατο δ' ἔνδοθι πολλὰς
 "Αμφιπόλους, τῆσιν δὲ γόνυ πάσῃσιν ἐνῶρσεν.
 Αἶ μὲν ἔτι ζῶν γόνυ "Εκτορα ᾧ ἐνὶ οἴκῳ. 500
 Οὐ γάρ· μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 "Ἴζεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
 Οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν·
 "Αλλ' ὄγ', ἐπεὶ κατέδυν κλυτὰ τεύχεα ποικίλα χαλκῷ,
 Σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς. 505
 'Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,
 Δεσμὸν ἀποβρῆξας θείῃ πεδλίοιο κροαλῶν,
 Εἰώθως λούεσθαι ἐϋρρεῖος ποταμοῖο,
 Κυδιῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαίται
 "Ὡμοις αἰττουνται· ὁ δ' ἀγλατῆφι πεποιθώς, 510
 "Ρίμφα ἐ γούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·
 *Ὡς υἱὸς Πριάμοιο νιάρης κατὰ Περγάμου ἄκρης
 Τεύχεσι παμφάλων, ὥστ' ἡλέκτωρ, ἐβεβήκει
 Καγχαλόων, ταχέες δὲ πόδες φέρον· αἴψα δ' ἔπειτα
 "Εκτορα δῖον ἔτετμεν ἀδελφεόν, εὐτ' ἄρ' ἔμελλε 515
 Στρέψεσθ' ἐκ χώρης, ὅθι ἦ δάριζε γυναικί.

491. Ἠλακάτη.—Th. ἡλάσσω, because the distaff is "turned round."

496. "And cast a longing, lingering look behind."

506. See the elegant Latin paraphrase, Virg. *Æn.* XI.,

Qualis ubi abruptis fugit præsepia
 vinculis,
 Tandem liber, equus, campoque po-
 titus aperto,
 Aut ille in pastus armentaue tendit
 equarum,
 Aut, assuetus aquæ perfundi flumine
 noto,
 Emicat, arrectisque fremit cervicibus,
 altè

Luxurians; luduntque jubæ per
 colla, per armos.

The *equarum* induces me to prefer rendering ἵππων in l. 511, *mares*. Ἀκοστή, a Cyprian word, or rather an archaic word retained among the Cyprians longer than in any other dialect; th. ἀκή, on account of its "beards;" hence ἀκοστήων (as κριθάων from κρίθη), an ἀπαξ εἰρημένον, occurring only in this passage; see Buttmann's *Lexil.*

513. Ἠλέκτωρ. — Th. ἱλῖος, ἔλη, "splendour."

Τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 Ἡθεῖ', ἥ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω,
 Δηθύνων, οὐδ' ἤλθον ἐναΐσιμον, ὥς ἐκέλευες.

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ·
 Δαιμόνι', οὐκ ἂν τίς τοι ἀνὴρ, δς ἐναΐσιμος εἴη, 521
 Ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι.
 Ἀλλὰ ἐκὼν μεθιείς τε, καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 Ἀχυνται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 Πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἴνεκα σεῖο. 525
 Ἀλλ' ἴομεν· τὰ δ' ὀπίσθεν ἀρεσσόμεθ', αἴκε πόθι Ζεὺς
 Δῶφ, ἐπουρανίοισι θεοῖς αἰειγενέτησι
 Κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 Ἐκ Τροίης ἐλάσαντες ἐϋκνήμιδας Ἀχαιοὺς.

518. Ἡθεῖος.—Th. θεῖος, "god-like;" or else, "uncle," as ἡβαῖος 523. Τὸ, sc. διὰ τὸ, "on this from βαῖος; or, better, ἡθος, ἡθός, account."

THE

‘Ο ΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ ‘Η ΓΡΑΜΜΑ, Η’.

‘ΕΠΙΓΡΑΦΗ’.

Ἦτα δ’ Αἴας πολέμιζε μόνῃ μόνος Ἐκτορι δίῃ

ᾠς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἐκτωρ,
Τῷ δ’ ἄμ’ Ἀλέξανδρος κί’ ἀδελφεός· ἐν δ’ ἄρα θυμῷ

1—66. 4. "And, as a god is wont to vouchsafe a favourable gale to sailors who wistfully desire it, when they have been wearied with agitating the sea with their polished oars, and when their limbs faint under them from fatigue; even so, as I have said (*ἄρα*), did they two, &c." 8. "There they slew (lit. intercepted, took off), the one of them (sc. Paris, to correspond to Ἐκτωρ δέ, in l. 11) Menesthius." [This construction is called the *σχήμα καθ' ὅλον καὶ μέρος*.] 15. "The son of Dexius, while in the act of ascending his chariot drawn by swift mares." 17. "When then Athené perceived them destroying the Argives." 21. "And was devising victory for the Trojans." 24. "Why, prithee (*τίποτε*), frenzied again, hast thou come." 26. "Is it, in sooth (*δῆ*), that thou mayest give the victory of the battle, deciding itself for the Danaï [so Lidd. and Scott well explain *ἑτεραλκῆς*, "deciding itself for one of two parties;" "Is it that thou mayest turn the scale of victory for?" &c. Kennedy, &c., *victoriam permittentem vices*, as ζ'. 338, *νίκη δ' ἐπαμείβεται ἄνδρας*, *ancipiti vic-*

torid, and Livy's *incerto Martis*]." 29. "Let us cause the war to cease." 31. "Since (that it should be) so, is pleasing to the mind of you immortal goddesses (Athené and Hera)." Ως, "thus," Lat. *sic*, from the *demonstrative* *ὅς* (ζ'. 59), as οὕτως from οὗτος. But *ὡς*, without the accent, "as," Lat. *ut*, from the *relative* pronoun *ὅς*. This latter, however, is accented, if it follow the word dependent on it; as, *θεὸς ὡς*, for *ὡς θεός*, is in ll. ε'. 78, and also at the end of a sentence. 34. "With this intention even I myself have come." 36. "How do you purpose to suspend the war of heroes? [*μίμονα*, another form of *μίμαα*, perfect middle of *μάω* as *γίγονα*, *γίγαα*, *γίω* akin to *μίνος*, *μενεαίνω*.]" 39. "If haply he will challenge any one of the Danaï, singly with single champion, to encounter him in mortal combat; and, on the other hand (*δὲ*), the Achæans indignant [Homer uses only the aorist *ἡγάσῃην*, and a present *ἀγαίωμα* or *ἀγάομαι* in this sense; *ἀγαμαι* means "to admire," "to wonder." Cowper translates by "disdaining such defiance"] might thus haply be induced to urge on some single

Ἄμφότεροι μέμασαν πολεμίζειν ἡδὲ μάχεσθαι.
 Ὡς δὲ θεὸς ναύτησιν ἐλδομένοισιν ἔδωκεν
 Οὐρον, ἐπεὶ κε κάμωσιν ἐϋξέστησ' ἐλάττησι 5
 Πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται.
 Ὡς ἄρα τῷ Τρώεσσιν ἐλδομένοισι φανήτην.
 Ἔνθ' ἐλέτην, ὃ μὲν υἱὸν Ἀρηϊθόοιο ἀνακτος,
 Ἄρην ναιετάοντα Μενέσθιον, ὃν Κορυνήτης
 Γείνατ' Ἀρηίθοος καὶ Φυλομέδουσα βοῶπις· 10
 Ἐκτωρ δ' Ἡιονῆα βάλ' ἐγχεῖ δ' ἐνύοντι.

champion to war with the noble Hector." *Ἦν* is to be understood to *ἐπὶ ὁρσῖαν*. 44. "Their counsel [I prefer Kennedy's explanation of τῶν (sc. θεῶν) βουλῇν, to Heyne's, sc. κατὰ τῶν Ἀχαιῶν]." 49. "Cause to sit the other Trojans and all the Achæans." 56. "Taking his spear by the midst of the shaft." 57. "Agamemnon made the well-greaved Achæans sit down [*κάδ . . . εἰσεν, tmesis for καθέισεν* from *καθεῖζω* or rather, *καθέω*, whence *καθῆμαι*, perfect passive, "I sit down;" see Buttmann's *Irreg. Verbs*]." 59. "In the semblance of vultures [the Scholiast is right in his rendering *οἰκότες* by *ομοιούμεναι*: not as Kennedy translates, "after the manner of vultures."]." 61. "Their ranks sat down in close array [*εἵατο* for *ἔατο*, Ion. for *ἦντο*, from *ἤμαι*], horrent (bristling) with shields and helms and spears [Virgil's *horret ager aristas*, and Horace's *horrentia pila agmina*]." 63. "As a ripple is wont to spread itself over the sea from the west wind springing freshly forth [*ἰχέεατο*, not for a passive, as Liddell and Scott say, but in its proper middle sense]; and the sea blackens beneath its influence [Aristarchus reads *πόντον*, "and the Zephyr makes black the sea under the influence of the ripple:" taking *μελάνει* = *μελαίνει*, to *make black*; but in later epics

μελανίω, intransitive, is found, which proves *they* read *πόντος*]; such then were the ranks of Achæans, &c., as they sat."

1. *Φαίδιμος*.—See Kühner's *Gr. Gr.*, who divides adjectives into three classes: *attributive*, as τὸ καλὸν ῥόδον *possessive*, as βασιλικὸς κῆπος *predicative*, as τὸ ῥόδον ἐστὶ καλόν.

4. *ἔλδομαι* had the *F*, and is thus akin to *velle*; by the aspiration of the dental, and its transposition with the liquid, arises *ἰθέλω*.

6. Homer uses the neuter plural often with a verb plural, merely for the convenience of the metre; may not, however, this passage be rendered, "they have their limbs relaxed beneath them with fatigue," sc. κατὰ γυῖα? There are two very ordinary cases where the general rule of a neuter plural having a verb singular, is not observed; first, where animate things are implied; as, *ex. gr.* the names of animals, abstracts for concretes, &c.; in fact, where individuality is implied *animæ loquentis*; second, when the neuter plural does not express living objects, but the individuality or plurality of the parts is implied, as in Herod. II. 96, τὰ πλοῖα οὐ δύνανται ἀνῶ πλεῖν. See Kühner's *Gr. Gr.*

9. *Κορυνήτης*, an epithet derived from his fighting with a club (*κορύνη*) or mace.

Ἀνχέν' ὑπὸ στεφάνης ἐϋχάλκου, λῦσε δὲ γυῖα.
 Γλαῦκος δ', Ἴππολόχοιο πᾶϊς, Λυκίων ἀγὸς ἀνδρῶν,
 Ἴφινόου βάλε δουρὶ, κατὰ κρατερὴν ὑσμίνην,
 Δεξιὰδην, ἵππων ἐπιάλμενον ὠκειάων, 15
 ὦμον· ὁ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.
 Τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 Βῆ ῥα κατ' Οὐλύμποιο καρήνων ἀΐξασα
 Ἴλιον εἰς ἱερὴν· τῇ δ' ἀντίος ὤρνυτ' Ἀπόλλων, 20
 Περγᾶμον ἐκκατιδῶν, Τρώεσσι δὲ βοῦλετο νίκην.
 Ἀλλήλοισι δὲ τῶγε συναντέστην παρὰ φηγῶ.
 Τὴν πρότερος προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·
 Τίπτε σὺ δ' αὖ μεμαυῖα, Διὸς θυγάτηρ μέγαλοιο,
 Ἥλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν ; 25
 Ἡ ἴνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην
 Δῶς ; ἐπεὶ οὐ τι Τρῶας ἀπολλυμένους ἐλεαίρεις.
 Ἄλλ' εἴ μοι τι πίθοιο, τό κεν πολὺ κέρδιον εἴη,
 Νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτήτα
 Σήμερον· ὕστερον αὖτε μαχήσονται, εἰσόκε τέκμωρ 30
 Ἴλιον εὕρωσιν· ἐπεὶ ὥς φίλον ἔπλετο θυμῷ
 Ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ.
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 ὦδ' ἔστω, Ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 Ἥλθον ἀπ' Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοὺς. 35
 Ἄλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν ;
 Τὴν δ' αὖτε προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·
 Ἐκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,
 Ἦν τινά που Δαναῶν προκαλέσsetαι οἰόθεν οἶος
 Ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι· 40
 Οἱ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
 Οἶον ἐπόρσειαν πολεμίζειν Ἐκτορι δίῳ.
 ὦς ἔφατ'· οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη·

12. Στεφάνη, the brim of the helmet above the brow, the visor.

21. See note on α'. 112. Βούλομαι, like our *will*, is here used, because, in the case of gods, a wish and its accomplishment are synonymous.

29. Παύσασθαι πόλεμον, would mean "to cease from war oneself."

32. Ἴλιον, ἣν ἐπόλισσε Ποσειδάων καὶ Ἀπόλλων.

Ἴλιον ἣν ἀλάπαξαν Ἀθηναίη τε καὶ Ἥρη.

Dionys. 817.

Τῶν δ' Ἐλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
 Βουλὴν, ἣ ρα θεοῖσιν ἐφῆνδανε μητιόωσι· 45
 Στῇ δὲ παρ' Ἐκτορ' ἰὼν, καὶ μιν πρὸς μῦθον ξείπεν
 Ἐκτορ, νιὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
 Ἥ ῥά νύ μοι τι πίθοιο ; κασίγνητος δέ τοι εἰμί.
 Ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς·
 Αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅστις ἄριστος, 50
 Ἀντίβιον μαχέσασθαι ἐν αἰνῷ δηϊοτήτι.
 Οὐ γὰρ πῶ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν.
 Ὡς γὰρ ἐγὼν ὅπ' ἄκουσα θεῶν αἰειγενετῶν.
 Ὡς ἔφαθ' Ἐκτωρ δ' αὐτ' ἐχάρη μέγα, μῦθον ἀκούσας·
 Καὶ ῥ' ἐς μέσσον ἰὼν, Τρώων ἀνέεργε φάλαγγας, 55
 Μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες·
 Καδ' δ' Ἀγαμέμνων εἶσεν εὐκνήμιδας Ἀχαιούς.
 Καδ' δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
 Ἐξέστην, ὄρνισιν ἐοικότες αἰγυπιοῖσι,
 Φηγῶ ἔφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60
 Ἀνδράσι τερπόμενοι· τῶν δὲ στίχες εἶατο πυκναί,
 Ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι·
 Οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἐπὶ φριξί
 Ὀρνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς·
 Τοῖαι ἄρα στίχες εἶατ' Ἀχαιῶν τε Τρώων τε 65
 Ἐν πεδίῳ· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ξείπε·
 Κέκλυτέ μεν, Τρῶες, καὶ εὐκνήμιδες Ἀχαιοί,

67—123. 72. "Or until you yourselves be subdued at the sea-traversing ships [δαμείετε, an old form of the subj. 2 aor. pass. of δαμάω, for the modern form δαμῆτε· the change seems to have been thus effected: δαμείετε (an old future or subjunctive form, as the subjunctive is an old future; comp. βείομεν, future, and also βίωμεν, βῶμεν) became δαμῆτε, the penult being lengthened, and, to compensate for this, the antepenult being shortened; this by contraction became δαμῆτε]." 73. "Seeing that (γὰρ) there are with you the chiefs, &c." 75. "To be a champion

from among you all, to oppose the noble Hector." 77. "With the long-pointed [th. *ταναός*, *τανύω*, *τείνω*, and *ἀκῆ*] lance." 79. "But let him give [infinitive for imperative, as often. Perhaps, however, it *might* be explained by understanding *ὥστε*, "let him bear my arms to the ships, but so as that he may restore my body to my home." So *ὥστε* is understood to *ἔμμεναι* in l. 75. The former, however, is the simpler way] back, &c." 80. "May cause me, when dead, to partake of the funeral fire [redupl. for *λάχωσι*, 2 aor. of *λαγχάνω*]." 81. "Εἰλω, "if I shall have slain." 85. "May per-

"Οφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 "Ορκια μὲν Κρονίδης ὑφίζυγος οὐκ ἐτέλεσεν,
 Ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν,
 Εἰσόκεν ἢ ὑμεῖς Τροίην ἐϋπυργον ἔλητε,
 *Ἡ αὐτοὶ παρὰ νηυσὶ δαμελετε ποντοπόροισιν.
 *Ἵμῖν μὲν γὰρ ἔασιν ἀριστῆες Παναχαϊῶν
 Τῶν νῦν, ὅντινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 Δεῦρ' ἵτω, ἐκ πάντων πρόμος ἔμμεναι Ἑκτορι δῖῳ.
 *Ὡδὲ δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπιμάρτυρος ἔστω·
 Εἰ μὲν κεν ἐμὲ κείνος ἔλη ταναηκέϊ χαλκῷ,
 Τεύχεα συλήσας, φερέτω κούλας ἐπὶ νῆας,
 Σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὅφρα πυρὸς με
 Τρώες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.
 Εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶή δέ μοι εὖχος Ἀπόλλων·
 Τεύχεα συλήσας, οἴσω προτὶ Ἴλιον ἱρήν,
 Καὶ κρεμῶ προτὶ νηὸν Ἀπόλλωνος ἑκάτοιο,
 Τὸν δὲ νέκυν ἐπὶ νῆας εὐστέλμους ἀποδώσω,

form his funeral obsequies [akin to *τάριχος*, "embalming"]. 93. "They felt ashamed on the one hand (μὲν) to decline the challenge, yet on the other hand (δὲ) feared to accept it ["to undertake, to promise," Lat. *recipere in se*. So also, *ἀναδέχομαι*. Lidd. and Scott]. 94. "But at last, after a length of time." 96. "Mere boasters [*ἀπειλέω* originally meant "to speak aloud," akin to *ἀπελλά*, the Doric term for "an assembly of the people," *ἡ πόλις*, *ἔπος*, *ὅψ* so *εὐχομαι*, and Lat. *laudo*, originally meant only "to speak aloud"]], Achæan women, Achæan men ye no longer deserve to be called, assuredly this shall be a disgrace degrading in the extreme [*lit.* "from horror to horror." Lidd. and Scott]. 99. "May ye all become." 100. "Heartless, as well as dead to glory's call [*Cowper*; *ἀκλέες* for *ἀκλέεις*, an elision which takes place only when three vowels meet. Buttm. *Lex.*]." 101. "But I will array myself to

meet him." 102. "The issues of victory [or else "complete victory," Lidd. and Scott; so *τίλος θανάτου*, *πολέμου*] are held in the hands of the immortal gods above." 104. "The termination of thy life [so Virg., *hic tibi mortis erant metæ*]." 106. "Had not the kings of Achæa starting up restrained thee." 109. "There is no need to thee of this folly." 111. "Out of a spirit of animosity." 112. "Whom even others also regard with dismay (analogous to this Homeric use of *τὸν*, the demonstrative, for the relative *ὃν*, we have the use of the demonstrative English *that* for *he*, or *she*, *who*, or, *the thing which*)." 113. "For even Achilles is wont to shudder (at the thought of) encountering him in particular (*γέ*) in the ennobling battle." 117. "Even though fearless he be [of course Hector, and not the *πρόμος* of the 116th line.]" 120. *Παρέπεισεν*, "dissuaded from his purpose, giving well-timed counsel."

- *Οφρα ἔ ταρχύσωσι κερηκομόωντες Ἀχαιοί, 85
 Σήμά τέ οἱ χεύσωσιν ἐπὶ πλατεί Ἑλλησπόντῳ.
 Καί ποτέ τις εἴησι καὶ ὀψιγόνων ἀνθρώπων,
 Νῆτ πολυκλήϊδι πλέων ἐπὶ οἶνοπα πόντον·
 Ἀνδρὸς μὲν τόδε σήμα πάλαι κατατεθνηῶτος,
 *Οὐ ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἑκτωρ, 90
 *Ὡς ποτέ τις ἑρέει· τὸ δ' ἔμδν κλέος οὔ ποτ' ὀλεῖται.
 *Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 Αἰδεσθεν μὲν ἀνῆνασθαι, δεῖσαν δ' ὑποδέχθαι.
 *Ὅψ' δὲ δὴ Μενέλαος ἀνίστατο, καὶ μετέειπε,
 Νείκει ὀνειδίζων, μέγα δὲ στοναχίζετο θυμῷ· 95
 *Ὀμοί, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί,
 *Ἡ μὲν δὴ λῶβη τάδε γ' ἔσσεται αἰνόθεν αἰνῶς,
 Εἰ μὴ τις Δαναῶν νῦν Ἑκτορος ἀντίος εἷσιν.
 *Ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
 *Ἡμενοὶ αὖθι ἕκαστοι ἀκήριοι, ἀκλέες αὖτως. 100
 Τῷδε δ' ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὕπερθε
 Νέκῃς πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν.
 *Ὡς ἄρα φωνήσας κατεδύσατο τεύχεα καλά.
 *Ἐνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ
 *Ἑκτορος ἐν παλάμῃσιν, ἐπεὶ πολλὸν φέρτερος ἦεν, 105

86. Ernesti understands the *πλατεῖ Ἑλλησπόντῳ* of the *coast* of the Hellespont extending widely; Eustathius, of the portion of the sea which opens out toward the Ægean; Wood, better than either, thinks that the epithet is given to the Hellespont, under the idea of its being a river.

91. *Ἐρείει*.—Future. The termination of the future was originally the same throughout, *-εῖω* from *-ω*; the primitive *-εῖω* went through a double change, in some words *ε* being rejected, in others *σ*, partly for euphony, and partly, by different forms, to distinguish different senses; thus, *ἔρω*, *εἶρω*, “to join together;” afterwards, “to say,” sc. *sermonem serere*, future, *ἐρίω*, Ion. for *ἐρίσω*, in the latter sense; while *ἐρμένος*, Od.

σ. 295, and *ἐνερεσις* in Thucyd. belong to the other form, *ἔρσω*, “to join together.” So *ἄρω*, *ἄρσω*, “annex, adapt;” but *ἀρίσω*, “to render satisfied, or favourable” (except *ἄρσαντες κατὰ θύμον*). Matth., *Gr. Gr.*

93. *Ἀναίνομαι*.—Th. *ἀν-*, which appears in *ἀνευ*, “I say no, I refuse;” such verbs, then, are not compounds; besides this class, there are the *inseparable* compounds, where the second part cannot stand by itself as a separate word, as *συνεργίω*, *ἐγχειρῶ*, *ἀντιφεριζῶ* the augment in this class goes before the preposition; finally, the *separable*,—where the second part of the compound is found by itself,—which take the augment between the preposition and the verb. Buttm. *Lexil.*

Εἰ μὴ ἀναίξαντες ἔλον βασιλῆες Ἀχαιῶν,
 Αὐτός τ' Ἀτρεΐδης, εὐρυκρέων Ἀγαμέμνων,
 Δεξιτερῆς ἔλε χειρὸς, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 Ἀφραίνεις, Μενέλαε Διοτρεφές· οὐ δέ τί σε χρὴ
 Ταύτης ἀφροσύνης· ἀνὰ δὲ σῆχο, κηδόμενός περ, 110
 Μῆδ' ἔθειλ' ἐξ ἔριδος σεῦ ἀμείνουι φωτὶ μάχεσθαι,
 Ἐκτορι Πριαμίδῃ, τόν τε στυγέουσι καὶ ἄλλοι.
 Καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ
 Ἐρρίγ' ἀντιβολῆσαι, ὅπερ σέο πολλὸν ἀμείνων.
 Ἀλλὰ σὺ μὲν νῦν ἴζευ, ἴων μετὰ ἔθνος ἑταίρων· 115
 Τοῦτ' ὃν πρόμον ἄλλον ἀναστήσουσι Ἀχαιοί.
 Εἵπερ ἀδειῆς τ' ἐστὶ, καὶ εἰ μόθου ἔστ' ἀκόρητος,
 Φημί μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησι
 Δητοῦ ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.
 Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἦρως, 120
 Αἴσιμα παρειπών· ὃ δ' ἐπέιθετο· τοῦ μὲν ἔπειτα
 Γηθόσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο.
 Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·

118. "Bend the knee," i. e. lie down to rest from fatigue.

123—190. 127. "Who of old interrogating me greatly rejoiced in his house as he asked me with respect to both the whole lineage and race of the Argives [but Knight, *quum omnium Achivorum dicturus essem genusque sobolemque*, referring *ἐρίων* to Nestor and not Peleus. The change from *ἐιρόμενος* middle, "asking questions for his information," to *ἐρίων* active, nom. absolute, "I being about to tell him," favours this view.]" 129. "Crouching with fear (*πτώσσαντας*) under Hector." 130. "He would oft raise up his hands in prayer to the immortals, that his soul might, released from his members, enter, &c." 143. "Where, as the event proved (*ἄρα*), his iron mace was of no avail to him against destruction [see Buttmann's *Lex.*, and a previous note, on the construction of *χραισμέω* the second aorist is not from *χραισμέω*, but

vice versa; the form in *-έω* is the derivative from the 2 aorist, in which the stem of the verb appears in its simplest form]." 144. "Having stealthily anticipated him (*ὑποφθάς*) ere he was aware." 147. "These arms he himself used afterwards bear to (wear in entering) the toil of Ares." 152. "My adventurous soul, through its own boldness." 155. "This hero of hugest stature and force I slew." 156. "Of great bulk (*πολλός τις*, lit. "a mighty one, he lay;" the *τις* gives a *vagueness*, which heightens one's conception of his *indescribable* bulk), he lay outspread on this and on that side." Eustathius translates *παρ' ὅπου, ἐκλυτος, χαῦνος*, "relaxed." Lidd. and Scott, giving the word the meanings "lying at the side" or "out of the way," quote this passage; it is properly used of the *extra* horse, which draws by the side of the regular pair. This accords with the sense *relaxed*, as the *extra*

᾽Ω πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.
 Ἡ κε μέγ' οἰμῶξειε γέρων ἱππηλάτα Πηλεὺς, 125
 Ἔσθλός Μυρμιδόνων βουληφόρος ἡδ' ἀγορητὴς,
 Ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ᾧ ἐνὶ οἴκῳ,
 Πάντων Ἀργείων ἐρέων γενεὴν τε τόκον τε.

horse was but *loosely* attached to the ζύγιοι, or horses under the yoke. 158. "Were it so, soon would the helmet-waving Hector have an antagonist to meet in the battle (literally, I think, "would engage in a battle," sc. as there would be an antagonist to meet him)." 159. "But those of you who (ὕμειων -οὐδ' οἱ the οἱ, as usually in Homer, is here demonstrative, "Not even *those* of you, who," &c.) are chiefs of the general body of the Achæans, not even ye are promptly ardent to oppose Hector." The poet, I conceive, intended, in beginning with ὕμειων, thus to have moulded his sentence: "but of *you*, who are the chiefs, &c., *not one* is promptly ardent;" however, to make the address the more direct to them, he introduces an anacoluthon, substituting the second pers. plur. for the third pers. sing., "not even ye are ardent." Or else, "Of you, not even they who are chiefs of Panuchæa, are promptly ardent," &c.: but for μεμαᾶσι, third pers., he substitutes μεμαθ', second pers., to address them the more directly. 161. "Nine in all [not fewer; so in Lat. *ipse* and *omnis* are used] arose." 163. "After him." 171. "Determine once for all by lot [perf. pass. from παλάσσω, th. πάλλω whence its different meanings of "sprinkling," applied to blood, and "shaking," sc. of the lots; the lots, κλήροι (th. κλάω, as being twigs, potsherds), or other κλάσματα, were shaken in a helmet, and the one which first came out was the win-

ning lot], who is to accept the challenge (lit. who is to obtain the post, sc. of accepting the challenge)." 172. "He assuredly will confer a benefit on the Achæans [ὀνήσει, active; but *ονήσεται*, middle, next line, "he will benefit his own soul," in the proper *reflexive* sense of the middle]." 175. "They severally marked, each his own lot." 179. "Oh! that Ajax may be allotted as champion." Do not understand an ellipsis of δός: the infinitive gives the idea of the verb absolutely, and without expressing any relation of tense or mood; it was therefore used originally to express many relations, before the verb had its moods and tenses accurately defined by usage; and it is sometimes retained archaistically in more modern writers, as an imperative or an *historic* imperfect, where peculiar force is to be expressed. 182. "The lot, which, as I have said (*ἄρα*), they themselves were wishing." 184. "Displayed it, proceeding from left to right [see note on α'. 597]." 185. "They, inasmuch as not knowing it, severally disclaimed it." 186. "But, when at length (*δὴ*), bearing it in all directions through the host, he had come to him who, having marked it, threw it into the helmet, even the illustrious Ajax [*Αἴας* attracted to *δε*, for *Αἴαντα*], he, as usual (*ἦτοι*, "as the rest had done"), held his hand underneath; and the herald then placed it in his hand, as he stood close along-side of him."

Τοὺς νῦν εἰ πτόσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι,
 Πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας ἀείραι, 130
 Θυμὸν ἀπὸ μελέων δῦναι δόμον Ἀΐδος εἶσω.
 Αἶ γάρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἀπολλων,
 Ἑβῶμ', ὥς ὅτ' ἐπ' ὠκυρόφῳ Κελάδοντι μάχοντο
 Ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,
 Φειῶς παρ τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135
 Τοῖσι δ' Ἐρευθαλίῳ πρόμος ἴστατο, Ἰσόθεος φῶς,
 Τεύχε' ἔχων ὤμοισιν Ἀρηϊθόοιο ἀνακτος·
 Δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν Κορυνήτην
 ἄνδρες κίκησκον, καλλιζῶνοί τε γυναῖκες,
 Οὔνεκ' ἄρ' οὐ τόξοισι μαχέσκετο, δουρί τε μακρῷ, 140
 Ἀλλὰ σιδηρεῖη κορύνῃ ῥήγνυσκε φάλαγγας.
 Τὸν Λυκόοργος ἔπεφνε δόλῳ, οὗ τι κράτει γε,
 Στεινωπῷ ἐν ὀδῷ, ὅθ' ἄρ' οὐ κορύνῃ οἱ ὀλεθρον
 Χραῖσμε σιδηρεῖη· πρὶν γὰρ Λυκόοργος ὑποφθὰς
 Δουρὶ μέσου περόνησεν· ὁ δ' ὕπτιος οὐδεὶ ἐρείσθη· 145
 Τεύχεα δ' ἐξενάριξε, τὰ οἱ πόρε χάλκεος Ἀρης·
 Καὶ τὰ μὲν αὐτὸς ἔπειτ' ἐφόρει μετὰ μῶλον Ἀρης.
 Αὐτὰρ, ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
 Δῶκε δ' Ἐρευθαλίῳ, φίλῳ θεράποντι, φορῆναι.
 Τοῦ ὄγε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους. 150
 Οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδειδίσαν, οὐδέ τις ἔτλη.
 Ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 Θάρσει ῥ'· γενεῇ δὲ νεώτατος ἔσκον ἀπάντων·
 Καὶ μαχόμεν οἱ ἐγὼ, δῶκεν δέ μοι εὐχος Ἀθήνη.
 Τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155
 Πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.
 Εἶθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη,
 Τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἑκτωρ.
 Ὑμέων δ' οὔπερ ἔασιν ἀριστῆες Παναχαιῶν,
 Οὐδ' οἱ προφρονέως μέμαθ' Ἑκτορος ἀντίον ἐλθεῖν. 160

132. Nestor as usual is the *laudator temporis acti se puero*. The γάρ of course is pregnant, "would that, then, father Zeus, &c."

134. Ἀγρόμενοι for ἀγειρόμενοι.

147. Μῶλος, akin to μολεῖν, moles, molior, μόγος, μόχθος.

159. Ἔασιν for ἴσῃ. The tendency of the Greek, and Southern mind in general, is to express *objectively* what we should regard *subjectively*. See note at the end of Questions on the Notes.

- ὥς νείκεσσ' ὃ γέρων· οἱ δ' ἐννέα πάντες ἀνέσταν.
 ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Τῷ δ' ἐπὶ Τυδείδῃς ὦρτο κρατερὸς Διομήδης·
 Τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκὴν·
 Τοῖσι δ' ἐπ' Ἴδομενεὺς, καὶ ὀπάων Ἴδομενῆος 165
 Μηριόνης, ἀτάλαντος Ἐυναλίῳ ἀνδρεϊφόντῃ·
 Τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 Ἄν δὲ Θόας Ἀνδραϊμονίδης, καὶ διὸς Ὀδυσσεύς.
 Πάντες ἄρ' οὔγ' ἔθελον πολεμίζειν Ἑκτορι δῖῳ.
 Τοῖς δ' αὖτις μετέειπε Γερῆνιος ἱππότης Νέστωρ· 170
 Κλήρῳ νῦν πεπάλαχθε διαμπερὲς, ὅς κε λάχῃσιν·
 Οὗτος γὰρ δὴ ὀνήσει ἐϋκνήμιδας Ἀχαιοὺς·
 Καὶ δ' αὐτὸς δν θυμὸν ὀνήσεται, αἶ κε φύγησι
 Διήϊον ἐκ πολέμοιο καὶ αἰνῆς δηιοτήτος.
 ὥς ἔφαθ'· οἱ δὲ κλήρον ἐσημῆναντο ἕκαστος, 175
 Ἐν δ' ἔβαλον κυνέη Ἀγαμέμνονος Ἀτρεΐδαιο.
 Λαοὶ δ' ἡρήσαντο θεοῖς, ἰδὲ χεῖρας ἀνέσχον·
 ὦδὲ δέ τις εἶπεν· ἰδὼν εἰς οὐρανὸν εὐρύν·
 Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος υἱόν,
 Ἥ αὐτὸν βασιλῆα πολυχρῦσοιο Μυκῆνης. 180
 ὥς ἄρ' ἔφαν· πάλλιν δὲ Γερῆνιος ἱππότης Νέστωρ·
 Ἐκ δ' ἔθορε κλήρος κυνέης, δν ἄρ' ἠθελον αὐτοῖ,
 Αἴαντος· κήρυξ δὲ φέρων ἄν' ὄμιλον ἀπάντη,
 Δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.
 Οἱ δ', οὐ γινώσκοντες, ἀπηνῆναντο ἕκαστος. 185
 Ἄλλ' ὅτε δὴ τὸν ἔκανε, φέρων ἄν' ὄμιλον ἀπάντη,
 Ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
 Ἥτοι ὑπέσχεθε χεῖρ'· ὃ δ' ἄρ' ἔμβαλεν, ἄγχι παραστάς·
 Γυνῶ δὲ κλήρον σῆμα ἰδὼν, γήθησε δὲ θυμῷ.
 Τὸν μὲν παρ πόδ' ἐδν χαμάδις βάλε, φώνησέν τε· 190
 ὦ φίλοι, ἦ τοι κλήρος ἐμός· χαίρω δὲ καὶ αὐτὸς

166. See β'. 651.

178. "Many a one thus would express himself;" again we see in *εἶπεν* the principle that Greek verbs in *-σκω* are frequentative; but Latin verbs in *-scō* inceptive.182. Buttmann well remarks, that, since to *βούλομαι* belongs peculiarly the construction with *ἦ*and the bare accusative, *ἐκθορεῖν* must be understood here to *ἦθε-λον* from *ἐκ . . . ἔθορε*.188. Ἀγχι, an old dative of *ἀγξ*, "a bend of the arm," as *ἐγγός* from *ἐν* and *γυῖον*.

191—243. 193. "Whilst I don my armour, meanwhile do you pray, &c., in silence [inaudibly]"

Αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.

Τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίοιο·

Ἄτρεϊδῃ, μὴ ψεύδε', ἐπιστάμενος σάφα εἰπεῖν.

Ἕμεις τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι. 408

Ἕμεις καὶ Θήβης ἔδος εἶλομεν ἐπαπύλοιο,

Παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος Ἄρειον,

Πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἄρωγῇ·

Κεῖνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.

Τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῇ. 410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·

Τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μῦθῳ.

Οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,

Ὅτρύνοντι μάχεσθαι ἔυκνήμιδας Ἀχαιοὺς.

Τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ 416

Τρῶας δηώσωσιν, ἔλωσί τε Ἴλιον ἱρήν·

Τούτῳ δ' αὖ μέγα πένθος, Ἀχαιῶν δηωθέντων.

Ἄλλ' ἄγε δῆ, καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·

Δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακτος 420

Ὅρνυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

fragor altis montibus; or from ἡχέω and α-, ζα-, intens., meaning, thus, "incessantly"] 439. "But Ares urged on the latter host, while Athené of the glancing eye, the former." 440. "Eris insatiably ardent [*ἄμοτον* Kennedy derives from *μότον*, "lint," sc. "not to be healed." Rost, better, from the same root as *μέμαα*, with α intens.]." 442. "Who small at first arrays herself, but presently is wont to fix firm her head in heaven, while she stalks o'er earth." 445. "Enhancing the groans of heroes [sc. increasing them]. And, when, joining together, they were at length (*δῆ*) come to the one spot, they dashed together the hides of their shields." 450. "Then there arose at once the death-groan and vaunting of heroes, even of the slaughtering and the slain." 452 "And as when

winter-swollen torrents, gushing down from the mountain, commingle their impetuous waters at the meeting of the glens [*th. μίσγω* and *ἄγκος*], issuing from their mighty fountain-heads, within the hollow ravine; and their roar from afar the shepherd is wont to hear."

406. Sthenelus refers to the war of the Epigoni under Alcmaeon and Thersander. The seven chiefs, who warred against Thebes, all perished, excepting Adrastus; the *ἀτασθαλίη*, alluded to, was their having despised the auguries of Amphiarauus.

407. Ἀγαγόνθ'.—Agreeing with *ἡμεῖς*: another proof that the dual is but an old form of the plural.

412. Τέττα.—"Good Sir." Bentley proposes *τέρλαθι*, *σιγῇ* θ' ἦσο. Kennedy better *τέρλα* (for *τέρλαθι*, as *δαίνυ* for *δαίνυθι*).

τι,	
εται·	195
εμπης.	
αι.	
ῥως	
όμεν τε.	
ι άρακτι.	200
ι ρύν·	
έγιστε,	
ιθαι·	
αι αὐτοῦ,	
ιον·	205
οπι χαλκῷ.	
έχη,	
Ἄρης,	
τε Κρονίων	
θαι·	210
χαιῶν,	
ε δὲ, ποσσίν	
ε ἔγχος.	
ώωντες.	
καστον,	215
τασσευ·	

τε.—Buttmann in his 19, remarks on this τε, the τε most commonly all kinds of *relatives*, the old language, they solely forms of the *prosecutive*, which through retained the connecting became the relative soon, however, as these exclusively allotted to signification, the participles dropped as superfluous. often find in Homer ὅς, οἷός τε, instead of ὅς, ὅς, and the like. The αἰσσε and αἰσε and the ex- οἷός τε and ἐφ' ᾧ τε (§ common language are of the ancient usage."

Θυμῷ· ἐπεὶ δοκέω νικησέμεν Ἐκτορα δῖον
Ἄλλ' ἄγετ', ὄφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύνω,

among yourselves, lest the Trojans in particular (γὲ is a particle that excludes others, confining the application of an assertion to the word it qualifies; "at least inaudibly enough that the Trojans may not hear") should hear, or even openly, since we fear no man at all; for no one, at will, against my will shall drive me along by mere (γὲ) force on his part, nor, moreover, by unskilfulness on mine, since I trust I have not been born and reared such a mere novice (viz. in arms)." 203. "Grant to Ajax to bear off victory [middle force, sc. for himself]." 208. "Such as even the mighty Ares advances, who (i. e. when he) goeth to the war." 211. "Smiling with stern visage." 212. "But beneath (opposed to his "visage" above) with his feet." 213. "Taking long strides." 215. "A violent tremor thrilled through (ὕψῃ-λυθε, crept over, came *stealthily*, or *involuntarily* over) the limbs of the Trojans severally." 216. "Palpitated with anxiety [of course, not with fear]." 217. "He no longer had it in his power to retract the challenge through fear." 220. "Laboured in the workmanship of." 222. "Who made his actively-moved shield [see Buttm. *Lex.* on αἰόλος; he shows its original meaning to be "quick motion," and hence applied to diversity of colour, as things quickly moved make a quick transition from one shade to another], made of the hides of seven highly-fed bulls, and spread brass over as an eighth coating." 226. "Matched with me alone — alone." 228. "Burster of ranks." 231. "We are such as can encounter thee, yes, and that too, many of us

[πολλές = πολλοί]." 235. "Do not tamper with me [not, I think, as Lidd. and Scott explain, "to make trial of in battle;" but, "try me, sound me, to see whether you can intimidate me with threats"]." 238. "I know toward the right [synonymous with ἐνδείξια, the more ordinary term, for which it is used for the sake of the rhythm. Buttm. *Lex.*], I know toward the left, how to wield my dry ox-hide shield [βῶν for βοῖν, subsequently a peculiarity of the Doric dialect]; wherefore [διὰ τὸ] it is in my power to wage protracted fight [lit. "stubborn, tough"]: I know, moreover, how, in the fury of the standing battle [sc. ὑσμίνῃ, Lat. *pugnā statarā*, in which they fought hand to hand], to move in the war-dance before Ares [in honour of Ares; a metaphor for to "fight on foot;" μόλπη is properly used for any rhythmical movement, even the hop of a ball, and thus dancing, and music], I know also how to rush upon the foe in the conflict of swift cavalry [others read ἐπαίξας, sc. *scio, postquam insiluerim currum, pugnam equatrem*; I do not well understand Lidd. and Scott's explanation, viz. μόθος ἵππων, "the noise of horses," i. e. of their *trampling*, where others take it of their *neighing*." Do they understand *καρὰ*, sc. "to rush on the foe *with* my trampling steeds;" or, do they take ἐπαίξαι transitively, "to incite forward my trampling steeds," as Homer, *Il.* ψ'. 228, uses χεῖρες ἐπαίσσοντα passively; whence we may infer he could use the active in a transitive sense, though this sense is more usual with later writers; or, finally, does he take it to be, "to rush upon the tramp-

- Τόφρ' ὑμεῖς εὔχεσθε Διὶ Κρονίῳ ἀνακτι,
 Σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῶές γε πύθωνται. 195
 Ἡὲ καὶ ἀμφαδίην, ἐπεὶ οὔτινα δειδόμεν ἐμπης.
 Οὐ γάρ τίς με βίη γε ἐκὼν ἀέκοντα δίηται.
 Οὐδέ τ' αἰδρεῖν· ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως
 ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε, τραφέμεν τε.
 Ὡς ἔφαθ'· οἱ δ' εὐχοντο Διὶ Κρονίῳ ἀνακτι. 200
 Ὡδε δέ τις εἶπεσκεν, ἰδὼν εἰς οὐρανὸν εὐρύν·
 Ζεὺ πάτερ, ἴδῃθην μεδέων, κύδιστε, μέγιστε,
 Δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·
 Εἰ δέ καὶ Ἑκτορά περ φιλέεις, καὶ κήδεαι αὐτοῦ,
 Ἴσῃν ἀμφοτέροισι βίην καὶ κῆδος ὅπασσον. 205
 Ὡς ἄρ' ἔφαν· Αἴας δὲ κορύσσετο νώροπι χαλκῷ.
 Αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ ἔσσητο τεύχη,
 Σεύατ' ἐπειθ' οἷός τε πελώριος ἔρχεται Ἄρης,
 Ὅσ' εἰσιν πόλεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων
 Θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι. 210
 Τοῖος ἄρ' Αἴας ὥρτο πελώριος ἔρκος Ἀχαιῶν,
 Μειδιῶν βλοσυροῖσι προσώπασσι· νέρθε δέ, ποσσὶν
 Ἥϊε μακρὰ βιβὰς, κραδάων δολιχόσκιον ἔγχος.
 Τὸν δὲ μὲν Ἀργεῖοι μέγ' ἐγήθειον εἰσορόωντες.
 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, 215
 Ἑκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασσεν·

ling steeds," sc. of the enemy; as *ἐπαίσσειν* "Ἑκτορα, *Il.* ψ'. 64? Perhaps the construction is *ἐπαίξει ἱππῶν κατὰ μόθον*, "I know how to rush at the steeds in the combat," as in Diomedes' direction to Sthenelus, *ε'*. 263; and *νεῶν ἐπαίξει*, in *Il.* ν'. 687. But Hector is speaking of his expertness in *fighting*, rather than in carrying off a foe's *spoils*. But come on [*ἄγε* must be understood to explain the γάρ], for I wish not to hurl at thee, though so formidable an antagonist, having stealthily watched my opportunity, but openly, in hopes that I may hit thee."

198. Bentley would read οὐδὲ *τε* *ἑδρεῖν*.

206. Νῶραψ.—Th. νῆ and ὀρᾶν.

208. Οἷός τε.—Buttmann in his *Gr. Gr.* § 149, remarks on this *τε*, "the particle *τε* most commonly comes after all kinds of *relatives*, because, in the old language, they were all merely forms of the *pronoun demonstrative*, which through this *τε* obtained the connecting power, and became the relative *which*. As soon, however, as these forms were exclusively allotted to the *relative* signification, the particle *τε* was dropped as superfluous. Hence we often find in Homer *ὅς τε, ὅσον τε, οἷός τε*, instead of *ὅς, ὅσον, οἷος*, and the like. The particles *ὥστε* and *ἄτε* and the expressions *οἷός τε* and *ἐφ' ᾧ τε* (§ 150) of the common language are a remnant of the ancient usage."

'Αλλ' οὐπως ἔτι εἶχεν ὑποτρέσαι, οὐδ' ἀναδύναι
 Ἄψ λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.
 Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος, ἥ τε πύργον,
 Χάλκεον, ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων, 230
 Σκυτοτόμων ὄχ' ἄριστος, ὕλη ἐνὶ οἰκίᾳ ναίων.
 Ὅς οἱ ἐποίησεν σάκος, αἰόλον, ἑπταβόειον
 Ταύρων ζατρεφέων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.
 Τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας
 Στῇ ῥα μάλ' Ἔκτορος ἐγγὺς ἀπειλήσας δὲ προσήδα· 235
 Ἔκτορ, νῦν μὲν δὴ σάφα εἴσαι οἴσθην οἶος,
 Οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασι,
 Καὶ μετ' Ἀχιλλῆα ῥηξήνορα, θυμολέοντα·
 'Αλλ' ὃ μὲν ἐν νῆεσσι κορωνίσσι ποντοπόροισι
 Κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν 240
 Ἡμεῖς δ' εἰμὲν τοιοῖ, οἳ ἂν σέθεν ἀντιάσαιμεν,
 Καὶ πολέες· ἀλλ' ἄρχε μάχης ἡδὲ πτολέμοιο.
 Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 Αἴαν Διογενὲς, Τελαμώνιε, κοίρανε λαῶν,
 Μῆτι μεν, ἥ τε παιδὸς ἀφανροῦ, πειρήτιζε, 245
 Ἥ γυναικὸς, ἥ οὐκ οἶδε πολεμήϊα ἔργα.
 Αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ', ἀνδροκτασίας τε·
 Οἷδ' ἐπὶ δεξιᾷ, οἷδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν
 Ἀζαλέην· τό μοι ἐστὶ ταλαύρινον πολεμίζειν·
 Οἷδα δ' ἐνὶ σταδίῃ δητῶ μέλπεσθαι Ἀρηϊ· 240
 Οἷδα δ' ἐπαῖξαι μόθον ἵππων ὠκείων.
 'Αλλ' οὐ γάρ σ' ἐθέλω βαλέειν, τοιοῦτον ἐόντα,
 Λάθρη ὀπιπτεύσας, ἀλλ' ἀμφαδὼν, αἶ κε τύχωμι.
 Ἡ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,

222. So Ovid, *surgit ad hos clypei dominus septempræcis Ajax*.

240. There is here an allusion to the war-dance, *πρύλις*, as it was called by the Cretans, from which Homer gives the name *πρυλίες* to the Hoplites (so Smith's *Dict. Ant.*; I think, from analogy, that the Hoplites rather gave the name to the dance, than *vice versa*); it is probably the same as ἡ *Πυρρίχη*, danced to the sound of the flute, and intended as a training for war.

241. Let the tyro remember that ἡ ἵπκος means "a body of cavalry;" ἡ βοῦς, "a herd of oxen;" ἡ κάμηλος, "a troop of camels." Buttmann explains this on the principle that, in a great many words, the gender depends on something included in the idea of the word; e. g. a tree, in reference to its branches, and *most collective words* (as the instances above), would be feminine, from the included idea of *mother*.

Καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον, 245
 Ἀκρότατον κατὰ χαλκὸν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
 *Εξ δὲ διὰ πτύχας ἦλθε δαίζων χαλκὸς ἀτειρής·
 Ἐν τῇ ἐβδομάτῃ ῥινῷ σκέτο. Δεύτερος αὐτὲ
 Αἴας διογενὴς προτεῖ δολιχόσκιον ἔγχος,
 Καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔτισην, 250
 Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 Καὶ διὰ θώρηκος πολυδαίδαλον ἡρήρειστο·
 Ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
 *Ἐγχος· ὁ δ' ἐκλίνθη, καὶ ἀλεύατο κῆρα μέλαιναν.
 Τῷ δ' ἐκσπασσαμένῳ δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255
 Σύν ῥ' ἔπεσον, λείουσιν ἐοικότες ὠμοφάγοισιν,
 *Ἡ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί·
 Οὐδ' ἔρρηξεν χαλκὸν, ἀνεγνάμφθη δέ οἱ αἰχμή.

244—302. 246. "On the brass, being uppermost, which was the eighth coating upon it." 248. "It stayed its course (*σκέτο*, middle)." 262. "It grazed the neck with slight incision." 266. "He smote the shield on the centre, which was surmounted with the boss [*ὄμφαλος*, Lat. *umbo*]." 269. "He lent it tremendous impetus." He not only flung it, but imparted to his flinging *additional* (*ἐπὶ*) force. 271. "He disabled his knees." 272. "Brought into violent contact with his shield [i. e. falling down against it]." 273. "They would have smitten one another [the reflexive and reciprocal force of the middle voice]." 277. "Midway between both they held their sceptres." 281. "This at least we all by this time (*δη*) know; but it is already *quite* night (*τελέθω*, th. *τέλλω*), it is good, moreover, to yield to night." 286. "Let him take the first step; I shall willingly yield to thee, if he but sets the example [sc. *ἀρχή*, understood; others read *ἔπερ*, sc. *γνώμην*, "I shall yield to whatever he may

propose;" so Wolf]." 298. "Who, even, praying in my behalf, enter [future middle of *δύω*, not, as Kennedy wishes, a present form *δύσω*, *δύσομαι*: the force of the future appears to me to be "are *probably* entering:" so, Hor. Carm. I. 7, 1, *laudabunt alii claram Rhodon* may be explained by "others, probably, praise Rhodes, &c.;" but see Buttman's *Irreg. Verba*, and note on page 226 of *Lexil.*; *ἔπεσον* is there mentioned as the most complete instance of the second aor. taking the *σ* of the first aorist. Might it not be "who, paying their vows, and offering thanks (sc. for my escape from this encounter), shall enter, &c.]" the divine place of assembly," either, as the Schol., *τῶν θεῶν ἀθροισμα* (and so Porphy.), "the assembly of gods," i. e. images (*ἀγαλμάτων*) in the temples; or else "the temple itself." Since Hector did not know whether the procession to, and prayers at, Athené's temple, mentioned, Il. ζ'. 269, had been yet finished, for this reason, perhaps, he may use the future *δί-*

Αἶας δ' ἀσπίδα νύξεν ἐπάλμενος· ἡ δὲ διὰ πρό 260
 ἥλυθεν ἐγχείη· στυφέλιξε δέ μιν μεμαῶτα·
 Τμήδην δ' αὐχέν' ἐπῆλθε· μάλα δ' ἀνεκήκισεν αἶμα.
 Ἄλλ' οὐδ' ὥς ἀπέλγηε μάχης κορυθαίολος Ἔκτωρ·
 Ἄλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ,
 Κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε, μέγαν τε 265
 Τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπαβόειον,
 Μέσσον ἐπομφάλιον· περιήχησε δ' ἄρα χαλκός.
 Δεύτερος αὐτ' Αἶας πολὺν μείζονα λῶαν ἀείρας,
 Ἦκ' ἐπιδιμήσας, ἐπέρισε δὲ ἱν' ἀπέλεθρον,
 Εἴσω δ' ἀσπίδ' ἔαξε, βαλὼν μυλοειδέϊ πέτρῳ, 270
 Βλάβῃ δὲ οἱ φίλα γούναθ'· ὁ δ' ὕπτιος ἔξετανύσθη,
 Ἀσπίδ' ἐνιχυρμυθεῖς· τὸν δ' αἶψ' ὤρθωσεν Ἀπόλλων.
 Καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 Εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἦδὲ καὶ ἀνδρῶν,
 ἥλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτώνων, 275
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένω ἄμφω.
 Μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον· εἶπέ τε μῦθον
 Κήρυξ Ἰδαῖος πεπνυμένα μῆδεα εἰδώς·
 Μηκέτι, παῖδε φίλω, πολεμίζετε, μηδὲ μάχεσθον·
 Ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς· 280

σονται. 302. "They separated, having become united in friendship [th. ἄρθμος, ἄρω]."

270. So Virg. *Æn.* 8, 250, *vastis MOLARIBUS instat.* "Ἐφαξε, frango.

272. Χρίπτω and χραύω are secondary forms of χεῖρ. *Don. N. Crat.*

273. Κε and ἀν are only used with past tenses of the indicative, when a condition is implied; and, therefore, not with the perfect, as being more of a present tense than a past in meaning.

274. The κήρυκες resemble the Latin *caduceatores*, the *caduceus* being the emblem of peace, as the Greek κηρύκεια. Götting connects the Latin word *clarigatio* with the Doric form of κήρυξ, κηρύκειον.

279. A dual and plural verb are

here joined, which affords another proof that the dual is merely an old form of the plural.

280. The difference between the second and third persons, by means of the terminations ε and ι, is not regarded as a true one by Buttmann. He adds, that, since ε, in the old language, had the F, or was *ve*, and that, in Latin, it is *se*, we may unite the elements into σφε, which often appears as a singular accusative. From the one and the same root, σφ-, have arisen the forms which usage has distinguished into those of the second person σὺ (= σφ), σφῶϊ, σφῶϊν, and those of the third person σφῶε, σφῶϊν (distinguished from the former merely by accent), Lat. *sui, eus* (= Greek σφός). Buttm. *Lex.*

"Αμφω δ' αἰχμητά· τόγε δὴ καὶ ἴδμεν ἅπαντες.

Νῦξ δ' ἤδη τελέθει, ἀγαθὸν καὶ νυκτὶ πιθέσθαι.

Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·

"Ἰδαί, "Εκτορα ταῦτα κελεύετε μυθήσασθαι·

Αὐτὸς γὰρ χάρμη προκαλέσσαιτο πάντας ἄριστους. 285

"Αρχέτω, αὐτὰρ ἐγὼ μάλα πείσομαι, εἴπερ ἂν οὗτος.

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος "Εκτωρ·

Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε,

Καὶ πινυτήν, περὶ δ' ἔγχει "Αχαιῶν φέρτατός ἐσσι,

Νῦν μὲν παυσώμεσθα μάχης καὶ δηϊότητος 290

Σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων

"Αμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκην·

Νῦξ δ' ἤδη τελέθει, ἀγαθὸν καὶ νυκτὶ πιθέσθαι·

"Ὡς σύ τ' ἐϋφρήνης πάντας παρὰ νηυσὶν "Αχαιοὺς,

Σοὺς τε μάλιστα ἔτας, καὶ ἐταίρους, οἳ τοι ἔασιν. 295

Αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἀνακτος

Τρώας ἐϋφρανέω καὶ Τρωάδας ἑλκεσιπέπλους,

Αἷ τέ μοι εὐχόμεναι θείον δύσονται ἀγῶνα.

Δῶρα δ', ἄγ', ἀλλήλοισι περικλυτὰ δώομεν ἄμφω·

"Ὅφρα τις ᾧδ' εἴπησιν "Αχαιῶν τε Τρώων τε 300

"Ἡ μὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,

"Ἢδ' οὗτ' ἐν φιλότῃ διέτμαγεν ἄρθμήσαντε.

"Ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,

281. Ἰδμεν, sc. ἰφοῖδαμεν, not from ἴσημι, which is not found in Homer. Buttm. *Irreg. Verbs*.

282. So Virgil's *seræ* DECEDERE *nocti*; and *SUADENTQUE cadentia sidera somnum*.

289. Πινυτός.—Th. πινύω = πινύω, πίπνυμαι.

303—367. 306. "They having separated, the one went, &c., and the other went to, &c." This construction (cf. note line 8) of a plural nominative being put first absolutely, and then this collective nominative being divided into its component parts, as here into ὁ μὲν and ὁ δέ, with a singular verb, is imitated in Virgil's *interea REGES, ingenti mole* LATINUS, &c. 308. "Alive and scathless." 310.

"Hardly daring to hope that he was unhurt [so apprehensive were they. Cowper renders well, "they saw (yet scarce believing), saw him safe escap'd.]" 312. "With victory flushed [*Poetical transl. of Iliad*, Wright.]" 316. "They parted it all in joints, and then again skilfully divided them in smaller portions." 321. "With the whole length of the chine [Th. διήνεγκα, διαφέρω, ἡνεκής Virgil's PERPETUO tergo]." 324. "To frame (lit. weave), a plan." 328. "Seeing that many Achæans are dead, whose black blood impetuous Ares hath spilt, &c., and whose spirits have descended to Hades; therefore it becomes thee to suspend the war; but we, assembling

Σὺν κολεῶ τε φέρων καὶ εὐτμήτῳ τέλαμῶνι·

Αἴας δὲ ζωστήρα δίδου φοίνικι φαινόν.

305

Τῷ δὲ διακριθέντε, ὁ μὲν μετὰ λαὸν Ἀχαιῶν

ourselves, shall wheel here the corpses [th. κύκλα. As this might be equally well rendered as a subjunctive, "let us wheel," we see the probability confirmed of the theory already stated, sc. that the subjunctive is really an old future], and then let us burn them a short distance off before the ships." 336. "But, proceeding forth [to ἐξαγαγόντες understand ἐαυτοὺς, στρατὸν, or some such word; so ἐσάγω is used intransitively in ζ'. 252. Λαοδίκην ἐσάγουσα. Heyne takes it transitively, *educamus in altum*, "rearing on high the tomb, raising it up." Is it a *lapsus memoriae* of Lidd. and Scott, when they write "τύμβον ἱχεύομεν ἐξαγαγόντες, we made the mound, as we went out, Il. η'. 336, as Eustathius"? They object to Heyne's rendering, *drawing it out*, that Homer never uses the word ἐξάγω of things], let us heap around the pyre one common undistinguished mound of earth outside of the plain [ἐκ in the sense "beyond," "outside of," is peculiar to the early writers, Homer especially, as ἐκ βελείων. Heyne's words are ἐκτόσθεν τοῦ πεδίου, in *planitie ante frontem castrorum et ordinum*, "On the verge of the plain." Kennedy's proposal of joining ἐξαγαγόντες to ἐκ πεδίου is not altogether to be despised, nor is the interposed ἀκριτον an objection to this; Ἀμφι may here express general relation of place "*somewhere about* the pyre, not literally *round* the pyre." See β'. 305, and note; also comp. ψ'. 256, *τορνύσαντο δὲ σῆμα, θεμειλιά τε προβάλλοντο ἀμφι πύρην*. But most probably the mound of earth (Lat. *tumulus*, a "cairn," a "barrow") was to be heaped

round and over the ashes of the pyre, when it was burnt down]; and at the tomb [πρὸς αὐτὸν, sc. flanking it at the right, and stretching towards the camp of Achilles and the Myrmidons] let us build a lofty-turreted wall [πύργοι, by synecdoche, for τεῖχος], as a defence of both the ships and the men themselves." 341. "From without we shall dig a deep fosse in a contiguous quarter, which, passing round, may check the approach of the horses, &c., lest ever hereafter the war of the Trojans should press heavy [Lat. *ingruat*]." 346. "Panic-struck, turbulent." 351. "Having violated the sure leagues, we persevere in the war; wherefore I expect not that any better fortune shall attend us [that any better issue shall be brought about], unless we act in this manner [ἵνα μὴ is here = ἐὰν μὴ the ἵνα is probably used in its adverbial force, as Lat. *ubi*, "in a case where we do not act so as we ought." I suggest, that we may give ἵνα μὴ its usual force: "I do not expect that any better fortune shall attend us, *to warrant our not* doing, as I say," i. e. that we should restore Helen; literally, "so that we should not do so," *ρίξομεν* being for *ρίξωμεν*]." 359. "If you propose this in very truth as your sincere advice [ἀπὸ σπουδῆς, *de industria, consulto*, "in serious earnest"], in that case, indeed, the gods themselves must have utterly [ἐξ . . . ὤλεσαν, *tmesis*] impaired your senses." 362. "I openly (or, "on the opposite side") speak out [or perhaps "I refuse," as in Soph. *Œd. Col.* l. 317; the ἀπὸ has the negative force. The grammarians remark ἀντικρὺ, = ἐξ ἐναν-

"Ἡϊ", ὁ δ' ἐς Τρώων δμαδον κίε· τοὶ δ' ἐχάρησαν,
 Ὡς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
 Καὶ ῥ' ἦγον προτὶ ἄστυ, ἀελπτεύοντες σόον εἶναι. 810
 Αἴαντ' αὖθ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ
 Εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.
 Οἱ δ' ὅτε δὴ κλισίησιν ἐν Ἀτρεΐδαο γέγοντο,
 Τοῖσι δὲ βοῦν ἱέρυσεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 Ἄρσena, πενταέτηρον, ὑπερμενεί Κρονίωνι, 815
 Τὸν δέρον, ἀμφὶ θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,
 Μίστυλλον τ' ἄρ' ἐπισταμένως, πείραν τ' ὀβελοῖσιν,
 Ὡπητῶν τε περιφραδέως, ἐρύσαντό τε πάντα,
 Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
 Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτισης· 820
 Νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιεν
 Ἥρωσ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Τοῖς δ' γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή· 825
 Ὅς σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 Ἀτρεΐδη τε, καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 Πολλοὶ γὰρ τεθνήασι καρηκομώωντες Ἀχαιοὶ,
 Τῶν νῦν αἶμα κελαιὸν, ἐτῆροον ἀμφὶ Σκάμανδρον,
 Ἑσκέδασ' ὀξὺς Ἀρης, ψυχὰς δ' Αἰδόςδε κατήλθον. 830
 Τῷ σε χρὴ πόλεμον μὲν ἄμ' ἡοῖ παῦσαι Ἀχαιῶν,
 Αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
 Βουσὶ καὶ ἡμιόνοισιν· ἀτὰρ κατακείομεν αὐτοὺς

τίας, but *ἀντικρὺς* = *φανερῶς* though Homer does not always observe this usage of later writers.] 363. "But the possessions, whatever I brought to our own mansion from Argos, all am I willing to give, and, moreover, to add more from my private resources [*δῶ*, shortened for *δῶμα*, an epic form]."

310. Scan *ἀελπτεύοντες* as a quadrisyllable by synizesis.

312. *Κεχαρηώς*, for *κεχαρηκώς*, perfect of *χαίρω*. *Εἰς*. Thomas Ma-

gister, 933, says, "The Attics use *ὥς*, not *εἰς*, before persons." In Od. ρ'. 218, alone, Homer uses *ὥς* for *εἰς*. Reizius qualifies Magister's rule: "*Ὡς*, not *εἰς*, is used before persons, in the singular number, and when the noun is not composed of many individuals; but when a number of animate things or persons is implied, *εἰς* is used."

333. *Κατακείομεν* is preferred by Buttmann to the other reading, *κατακτόμεν* the η of *ἔκτα*, 1 aor. of *καίω*, in the old language, was

Τυτθὸν ἀπὸ πρὸ νεῶν, ὥς κ' ὀστέα παισὼν ἕκαστος
 Οἴκαδ' ἄγῃ, ὅταν αὐτε νεώμεθα πατρίδα γαῖαν· 335
 Τύμβον δ' ἄμφι πυρὴν ἓνα χεύομεν ἐξαγαγόντες
 Ἄκριτον ἐκ πεδίου· προτὶ δ' αὐτὸν δαίνομεν ὥκα
 Πύργους ὑψηλοὺς, εἰλαρ νηῶν τε καὶ αὐτῶν
 Ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
 Ὅφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη. 340
 Ἐκτοσθεν δὲ βαθεῖαν ὀρύξομεν ἐγγύθι τάφρον,
 Ἡ χ' ἵππους καὶ λαὸν ἐρυκάκοι ἄμφις ἐούσα,
 Μὴ ποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερώχων.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.
 Τρώων δ' αὐτ' ἀγορὴ γένητ' Ἰλίου ἐν πόλει ἄκρῃ, 345
 Δεινὴ, τετρηχυῖα, παρὰ Πριάμοιο θύρῃσι.
 Τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν·

first shortened to ε, and this, again, lengthened by the epics to ει, like βεῖω, στείομεν.

337. This building of the wall, at so late a period of the war, appeared to Thucydides so little conformable to historic probability, that, in opposition to Homer, he placed the building of the walls immediately after the landing; the Schol. absurdly tries to solve the difficulty, by supposing a smaller and a greater bulwark. The true solution is, the poet's wish to comprehend everything in *one complete poem on the entire war*. Müll. Lit. Also the Trojans had not previously gone forth from their walls. But now that they did so, the building of the wall was a necessary precaution on the part of the Greeks.

337. Ἐξαγαγόντες . . . ἐκ πεδίου. I prefer this construction of the passage: "proceeding forth from out of the plain," which was τυτθὸν ἀπὸ πρὸ νεῶν. So you have ἐξάγω joined with ἐκ in Odys. θ'. 106, and Herod. 4. 148, ἐξάγω ἐκ χώρας. In the sense *outside of* some grammarians give it an accent, ἐκ. Perhaps the passage in

Il. θ'. 213, ἐκ νηῶν, might assist us in understanding the ἐκ here; but that passage is also a puzzle to commentators. The ἐκ there seems to mean "*extending from the ships*;" could it mean here a common mound *extending from the plain about the pyre*? Thus the sense would be: they first burn the bodies in the plain before the ships at a small distance from them in a pyre; they then, *proceeding from the plain or the heap extending from the plain*, raise a mound so as at once to be the barrow in front of the pyre, and also, by the addition of towers, to act as a defence for the ships, preventing the farther advance of the Trojans towards them. The ἄμφι will then mean *somewhere about, near* the pyre. See note above.

346. Τέτρηχα from θράττω (= ταραττω), as φροῖμιον for προῖμιον, is a contraction of that kind by which two vowels separated by a liquid are united into one long vowel after the liquid, as σπορέιννυμι, στρώννυμι· μαλακός, βλάξ· Ion. for τίτρηχα, as πέτρηχα from πρᾶσσω (πίρας). See note on δ'. 11.

Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι, ἦδ' ἐπίκουροι,
 "Οφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Δεῦτ' ἄγετ', Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ 350
 Δώομεν Ἀτρείδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ
 Ψευσάμενοι μαχόμεσθα· τῷ οὗ νύ τι κέρδιον ἡμῖν
 "Ελπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε.

"Ητοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
 Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο, 355

"Ος μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 Ἀντήνορ, σὺ μὲν οὐκ ἔτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 Οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.

Εἰ δ' ἔτεόν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 Ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί. 360
 Αὐτὰρ ἐγὼ Τρῶεσσι μεθ' ἵπποδάμοις ἀγορεύσω·

Ἀντικρὺ δ' ἀπόφημι, γυναιῖκα μὲν οὐκ ἀποδώσω·
 Κτήματα δ', ὅσος ἀγόμενός ἐξ Ἀργεὸς ἡμέτερον δῶ,
 Πάντ' ἐθέλω δόμεναι, καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.

"Ητοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη 365
 Δαρδανίδης Πρίαμος, θεόφρων μῆστωρ ἀτάλαντος,
 "Ος σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·

350. Δεῦτε, contr. from δεῦρ' ἴτε, an animating interjection. Buttm. *Lex.*

359. Σπουδῇ, Lat. *studium*, as *στάδιον*, *s-patium*, and *πίσσυρες*, Æol. for *τίσσαιρες*.

367—442. 380. "In their companies [the *τέλος* was probably a definite number]." 387. "To communicate to you the proposal of Alexander, should it be pleasing and agreeable to you." 390. "Would that he had perished before [he had committed such an outrage]." 393. "Though assuredly the Trojans at least (γέ) urge him [to restore her]." 394. "Moreover also (καὶ δέ) they desired me to make this proposal, in hopes that you may be willing." 401. "For it is known even to him [sub. *τούτῳ* as antecedent to *δε*] who is a mere simpleton." 403. "Thereupon (*ἄρα*), the

sons of Achæa all shouted in applause." 406. "Thou thyself hearst the sentiment of the Achæans, how they answer thee." 408. "I grudge them not funeral obsequies: for no invidious feeling exists towards the departed dead, but that, when they are dead, you should with all speed appease them with fire [so the Lat. *placare manes*]." 417. "They were preparing themselves with the utmost speed for a twofold object, both (i. e. some) to bring the corpses, and others to procure wood." 421. "The Sun-God was then casting his fresh radiance o'er the fields, ascending heaven from the calm-flowing, deep, ocean-stream." 424. "It was a matter of difficulty to distinguish each; but, washing off the ensanguined gore [*βρότος*, "gore," but *βροτός*, "mortal"], shedding warm tears, they raised them on

Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι, ἦδ' ἐπίκουροι,
 "Οφρ' εἴπω τὰ με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὥς τοπάρους περ,
 Καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος. 371
 'Ηῶθεν δ' Ἰδαῖος Ἴτω κοίλας ἐπὶ νῆας,
 Εἰπέμεν Ἀτρεΐδῃσ', Ἀγαμέμνονι καὶ Μενελάῳ,
 Μῦθον Ἀλεξάνδρῳ, τοῦ εἵνεκα νεῖκος ὄρωρε.
 Καὶ δὲ τόδ' εἰπέμεναι πυκινὸν ἔπος, αἶ κ' ἐθέλωσι 375
 Παύσασθαι πολέμοιο δυσηχέος, εἰσόκε νεκροὺς
 Κείομεν· ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων
 "Αμμε διακρίνη, δῶφ' δ' ἐτέροισί γε νίκη.
 "Ὡς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν, ἦδ' ἐπίθοντο.
 Δόρπον ἔπειθ' εἴλοντο κατὰ πτόλιν ἐν τελέεσσιν. 380
 'Ηῶθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας.
 Τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναοὺς, θεράποντας Ἄρηος,
 Νῆτ' παρὰ πρύμνῃ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσι,
 Στὰς ἐν μέσσοισι, μετεφώνεεν ἡπύτα κήρυξ·
 'Ατρεΐδαί τε, καὶ ἄλλοι ἀριστῆες Παναχαϊῶν, 385
 'Ηνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγανοί,
 Εἰπεῖν, αἶκε περ ὕμμι φίλον καὶ ἡδὺ γένοιτο,
 Μῦθον Ἀλεξάνδρῳ, τοῦ εἵνεκα νεῖκος ὄρωρε·
 Κτήματα μὲν, ὅς' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
 'Ηγάγετο Τροίηνδ' (ὥς πρὶν ὦφελλ' ἀπολέσθαι), 390
 Πάντ' ἐθέλει δόμεναι, καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·
 Κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο
 Οὗ φησι δώσειν· ἡ μὲν Τρῳέες γε κέλονται.
 Καὶ δὲ τόδ' ἠνώγεον εἰπεῖν ἔπος, αἶ κ' ἐθέλητε
 Παύσασθαι πολέμοιο δυσηχέος, εἰσόκε νεκροὺς 395
 Κείομεν· ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων

waggon." 433. "When dawn had not yet appeared, but glimmering twilight still prevailed [*ἀμφιλύκη*, akin to *λευκόφως*, *λύκος*, *λευκός*, *luceo*, *lux*, *λυκάβας*, an old name for the year, and Apollo's epithet *λυκογενής*, our "light"]." See δ'. 101. 440. "Alongside of the wall, a fosse [*ἐπ' αὐτῷ*, sc. *τείχει*]."

371. 'Εγρήγορθε for *ἐγρηγόρατε*,

as from *ἀνώγετε* came *ἀνωγθε*; this transition to a passive form was justified by the neuter meaning of *ἐγρήγορα*, which suited the perfect passive as well as the perfect active. Butt. *Irreg. Verbs*.

383. *Νῆτ'*, dative for the genitive; Schema Colophonium.

394. 'Ηνώγεον: the two last syllables are to be scanned as one long syllable.

- "Αμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκην
 "Ως ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 "Ὅψ' ἐ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 Μήτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω, 400
 Μήθ' Ἐλένην· γνωτὸν δὲ, καὶ δς μάλα νήπιός ἐστιν,
 "Ως ἤδη Τρώεσσιν ὀλέθρου πείρατ' ἐφήπται.
 "Ως ἔφαθ'· οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν,
 Μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 Καὶ τότε ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων 405
 Ἰδαῖ, ἦτοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
 "Ως τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.
 Ἀμφὶ δὲ νεκροῖσι, κατακείμεν οὔτι μεγαίρω·
 Οὐ γάρ τις φειδῶ νεκύων κατατεθνηώτων
 Γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μειλισσέμεν ὥκα. 410
 "Ὅρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης.
 "Ως εἰπὼν, τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν.
 "Αψορρόν δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.
 Οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίωνες,
 Πάντες ὁμηγερέες, προτιδέγμενοι ὀππότε ἂν ἔλθοι 415
 Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε,
 Στὰς ἐν μέσσοισι· τοὶ δ' ὠπλίζοντο μάλ' ὥκα,
 Ἀμφότερον, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην.
 Ἀργεῖοι δ' ἐτέρωθεν εὖσσέλμων ἀπὸ νηῶν
 ὤτρυνοντο, νέκυς ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420
 Ἡέλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
 Ἐξ ἀκαλαρβρέϊταο βαθυρῥόου Ὠκεανοῖο
 Οὐρανὸν εἰσανιῶν· οἱ δ' ἦν τεον ἀλλήλοισιν.
 "Ενθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
 Ἄλλ' ὕδατι νίζοντες ἀπὸ βρότον αἱματόεντα, 425
 Δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν.
 Οὐδ' εἴα κλαλεῖν Πρίαμος μέγας· οἱ δὲ σιωπῇ

408. Buttmann decides that we should read *κατακαίμεν*, the corruption having arisen from confounding it with the forms of the aorist. Wolf prefers *κατακτῆμεν*; some suppose a present *κῆω* or *κῆω*. *Μεγαίρω*, usually meaning to "think a thing too great (*μέγα*) to grant," is here merely a strong

expression for "refusing" anything.

409. Virgil's *nullum cum victis certamen te æthere cassis*.

410. *Μειλισσέμεν*, akin to *μέλι*, *mulceo*, *mollis*, our "mild."

413. "Αψορρόν.—Th. ἀψ and ῥέω or ὄρω; or, as Döderl., ἔρρω.

420. *Νέκυς*, sc. *νέκυας*.

Νεκροὺς πυρκαϊῆς ἐπενήνεον, ἀχνύμενοι κῆρ·
 'Εν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
 'Ως δ' αὐτῶς ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ 430
 Νεκροὺς πυρκαϊῆς ἐπενήνεον, ἀχνύμενοι κῆρ.
 'Εν δὲ πυρὶ πρήσαντες, ἔβαν κοίλας ἐπὶ νῆας.
 'Ημος δ' οὐτ' ἄρ πω ἦώς, ἔτι δ' ἀμφιλύκη νύξ,
 Τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν·
 Τύμβον δ' ἀμφ' αὐτὴν ἔνα πολεον ἐξαγαγόντες 435
 *Ακριτον ἐκ πεδίου· προτὶ δ' αὐτὸν τείχος ἔδειμαν,
 Πύργους θ' ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν·
 'Εν δ' αὐτοῖσι πύλας ἐνεποίηον εὖ ἀραρυίας,
 *Οφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη·
 *Εκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν, 440
 Εὐρεΐαν, μεγάλην· ἐν δὲ σκόλοπας κατέπηξαν.
 'Ως οἱ μὲν πονέοντο καρηκομόωντες Ἀχαιοί.
 Οἱ δὲ θεοὶ, πᾶρ Ζηνὶ καθήμενοι ἀστεροπητῇ,

436. The building of the wall at the end of B. VII. is, in Grote's opinion, an additional proof of the spuriousness of Books II.—VII. (note, B. II. 6): for there was *no need to build a wall*, since the Greeks were as yet *victorious*. As to the allusions to the wall in the after books, the hearer would naturally comprehend the existence of a wall and ditch round the ships, erected when the Greeks first came to Troy. But the palpable anomaly of the wall being not built till the tenth year is only cleared up by the *poetical propriety* of the poem, which required for its *unity* to concentrate all the great events of the siege within the period chosen by the poet for the action of his plot, viz. the time from Achilles' quarrel and withdrawal, down to his return and victory over Hector. Deny the unity of the poem, and the delay in building till the tenth year is inexplicable, if the episode be a separate poem or fragment.

443—482. 444. "Viewed with astonishment the mighty work."

446. "Is there any of mortals, then, who hereafter will communicate his purpose and intention to the immortals? Do you not see what a wall the Achæans have on their part [so Kennedy well explains αὐτε its general sense is that of sequence or transition, as the Latin *autem*] constructed?" 451. "Its [the wall's] celebrity shall be extended as widely as Aurora diffuses herself." 456. "Any other of the gods might possibly fear this scheme of theirs." 459. "Take and . . . (ἀγρεῖ = αἰρεῖ, imperative of αἰρεῖω, English "take and do so and so." So ραίω is = ῥάγω, the γ becoming ι. Αγρα means a *prey* in *hunting*) bury it completely in the sea." 463. "That all traces of the mighty wall may be effaced." 467. "Ships arrived [lit. "stood in"] from Lemnos." 470. "Exclusively to the Atridæ Jason's son gave wine to be brought, even a thousand measures. From him the Achæans were wont to procure wine." 475. "They prepared

Θηεύντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων·
 Τοῖσι δὲ μύθων ἤρχε Ποσειδάων ἐνοσίχθων· 445
 Ζεὺ πάτερ, ἦ ῥά τις ἐστὶ βροτῶν ἐπ' ἀπείρονα γαίαν,
 Ὅστις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει ;
 Οὐχ ὁράας ὃ τε δ' αὐτε κερηκομόωντες Ἀχαιοὶ
 Τείχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
 Ἥλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας ; 450
 Τοῦ δ' ἦτοι κλέος ἔσται, ὅσσην τ' ἐπικίδνεται ἡώς·
 Τοῦ δ' ἐπιλήσονται, ὃ τ' ἐγὼ καὶ Φοῖβος Ἀπόλλων
 Ἥρω Λαομέδοντι πολίσσαμεν ἀθλήσαντε.
 Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 ὦ πόποι, ἔννοσίγαι' εὐρυσθενὲς, οἶον ἔειπες ; 455
 Ἄλλος κέν τις τοῦτο θεῶν δέισειε νόημα,
 Ὅς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·
 Σὺν δ' ἦτοι κλέος ἔσται, ὅσσην τ' ἐπικίδνεται ἡώς.
 Ἄγρει μὰν, ὅτ' ἂν αὐτε κερηκομόωντες Ἀχαιοὶ
 Οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν, 460
 Τείχος ἀναβρήξας, τὸ μὲν εἰς ἅλα πᾶν καταχεύαι·

the sumptuous banquet." 479. "Blanching fear [Virgil, *pallidus ora timor*]." 480. "Nor did any dare to drink before that he had made libation, &c."

443. The ἄεolic Δεός stands midway between Ζεὺς and *deus*.

444. The first form was θάομαι; then θαέομαι, Dor.; θηέομαι, Ionic; whence ἰθηέτο, ἰθηεύντο, akin to θαῦμα, θάμβος, Lat. *stupor*, *specio*, "to gaze in admiration."

445. Ποσειδῶν, root πότος, "fluidity," in πόντος, ποταμός, related to ΠΟΩ, hence Πορίδας, the simplest form of the name (in Sophron and Epicharmus) in the patronymic state; Ionic, Ποσίδης, whence the name of the month Ποσειδηών in Ionic, Ποσειδεών in Attic. Müll. *Myth.*

447. Ἐνίψει, a future, formed from the aorist ἐνισπον, ἐνέπω, as in διδάσκω, διδάξω· ἀλύσκω, ἀλύξω, the σ being rejected; it governs an accusative of the thing and a

dative of the person; but ἐνίπτω, ἐνίψω, "to chide," takes an accusative of the person and dative of the thing. Buttm. *Lex.*

452. The meaning of the mythus of Apollo's exile and bondage for a year (θητεύειν εἰς ἐνιαυτόν, i. e. for a definite period; a regular epic formula), is, that every one, who has shed blood, must leave his father-land, until he has made atonement and received purification; and so must the pure god Apollo, after tainting himself with the blood of Python, submit to the general laws (θέμις) of flight, bondage, and expiation, that he may again appear as the φοῖβος, the ἀγνός θεός. Müll. *Myth. Scientif.*

461. Kennedy well observes, "*Crediderim poetico more illic adumbrari mutationes quæ in hac regione Troadis à motibus terræ, ingruente mari, fluviorum alluvie et exundationibus orta sunt.*" CAM-

Αὐτῖς δ' ἥϊόνα μεγάλην ψαμάθοισι καλύψαι,
 "Ὡς κέν τοι μέγα τείχος ἀμαλδύνηται Ἀχαιῶν.
 "Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Δύσετο δ' ἥελις, τετέλεστο δὲ ἔργον Ἀχαιῶν. 465
 Βουφόνεον δὲ κατὰ κλισίας, καὶ δόρπον ἔλουτο.
 Νῆες δ' ἐκ Λήμνοιο παρέστασαν, οἶνον ἀγουσαι,
 Πολλὰ, τὰς προέηκεν Ἰησονίδης Εὐνῆος,
 Τόν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσωνι ποιμένι λαῶν.
 Χωρὶς δ' Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ, 470
 Δῶκεν Ἰησονίδης ἀγέμεν μέθην, χιλία μέτρα.
 "Ενθεν ἄρ' οἰνίζοντο κερηκομόωντες Ἀχαιοὶ,
 "Ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθωνι σιδήρῳ,
 "Ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῇσι βόεσσιν,
 "Ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475
 Παννύχιοι μὲν ἔπειτα κέρηκομόωντες Ἀχαιοὶ
 Δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἥδ' ἐπῖκουροι.
 Παννύχιος δὲ σφιν κακὰ μῆδετο μητιέτα Ζεὺς,

FI, *etiam in tempore Strabonis, UBI TROJA FUIT, speciem valde diversam ab eâ præbebant quæ ante oculos poëtæ versabatur.*" This accounting for the non-appearance of traces of the wall in the poet's time, implies that he lived somewhere in the vicinity: probably, as Müller thinks, in the Æolic-Ionian Smyrna.

463. K. well derives ἀμαλός (theme of ἀμαλδύνω) from the Hebrew *לִמְאָל*, *languidus fuit*. Ezek. xvi. 30. Donaldson may also be right in joining it with ἀμβλός (as *μεσημ-β-ρία* for *μέση ἡμέρα*); he would derive it from ἀμάω, "to make a level surface," though, at the same time (what seems to me inconsistent), he, with Buttmann, considers it the same word as *μαλακός* with *α* prefixed, as in *ἀμανρός*, *μαυρός*.

471. As Eunæus, the son of Jason, was now reigning, the account, that represents the Argonautic expedition as 79 years

before the Trojan war, will accord. Jason was perhaps originally the Samothracian god Jasion, the favourite of Demeter, as the Argonautic chief was of Here, and the protector of mariners, as the Thessalian hero was chief of the Argonauts. The historical side of the legend was the opening intercourse of the opposite shores of the Ægean, not always of a friendly nature. In this sense the Argonautic expedition was sometimes represented as the occasion of the first conflict between the Greeks and Trojans. Thirlwall.

475. *Ἀνδραπόδεσσι*.—A metaplastic dat., as if from *ἀνδράπους* for *ἀνδράποδον*: the use of the word has made the verse suspected; th. *ἀνδρός*, and *ποὺς*, from the motion of the captive "falling at the conqueror's feet;" or *ἀνδρα ἀποδόσθαι*. *θάλεια* is plainly an adjective in Homer; moreover, as both accent and quantity forbid its being regarded as a femi-

Σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος ἦρει.
 Οἶνον δ' ἐκ δεπῶν χαμάδις χέον, οὐδέ τις ἔτλη 480
 Πρὶν πιέειν, πρὶν λείψαι ὑπερμενεί Κρονίωνι.
 Κοιμήσαντ' ἄρ' ἔπειτα, καὶ ὕπνου δῶρον ἔλοντο.

nine from *θάλειος*, it must belong to the small class of independent feminine adjectives, such as *πότνια*: its masculine must have been *θάλης*, akin to *θηλὺς* and *θαλερός*: later we have *θαλεία*—*θαλία*, as a substantive.

THE

ὍΜΗΡΟΥ ἸΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ Ἡ ΓΡΑΜΜΑ, Θ'.

ἘΠΙΓΡΑΦΗ.

Θῆτα, θεῶν ἀγορῇ, Τρώων κράτος, Ἑκτορος εὖχος.

ἩΩΣ μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος,
Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοι·
Αὐτὸς δὲ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον.

Κολομαχία is another title applied to this book, sc. the mutilated battle, the battle interrupted by night-fall: see below, l. 485.

1—53. 4. "All the deities gave ear to him [*ὑπακούω*, tmesis; Lat. *obedio*, qu. *ob-audio*, *ausculto*: Kennedy, in his first edition, prefers *ἄμα* for *ὑπὸ*, as more suitable to the sense; in his second edition he interprets by "obeyed the summons to attend;" I prefer the sense as given in my rendering above, viz. "lent an attentive, respectful, obedient ear to his speech"]." 8. "Attempt to break through [lit., "cut through," Lat. *rescindere*] my mandate; but, all of you, unanimously assent, that with all speed I may bring these my plans to their accomplishment; but whomsoever among the deities I shall perceive wishing apart by himself to go and assist either Trojans or Danai, being smitten, in no seemingly plight shall he come to Olympus." 17. "He shall then know to his cost [so in Horace, *Merionem quoque nosces*]." 18. "That ye may all know [*εἶδετε* for *εἶδητε*, on a principle already

explained]." 20. "And to it, all ye gods and goddesses, attach yourselves. Yet ye could not draw down from heaven to the plain Zeus, the counsellor supreme, not though you put forth your utmost exertions." 23. "But whenever I, in very truth, would freely wish to draw (the chain), I would draw it with the very earth (when a dative is accompanied by *αὐτός*, the *σὸν*, that governs, is generally omitted, as we say "earth and all")." 26. "Then would all those parts of the universe be suspended in mid-air." 29. "Astounded by his speech [see η'. 41], for he spake very menacingly; but at last, after a length of time (*ὀψὲ δὲ δῆ*)." 32. "Ο *δρι*, "that." 33. "But yet, notwithstanding, we commiserate the Danaan spearmen, who are actually (*δῆ*) on the verge of ruin, having filled up the full measure of a woe-fraught destiny [so *explere vitam, exhausta pericula, exantlare labores*]." 39. "I do not speak in absolute earnest [th. *πρὸς* and *φρὴν*, *propenso animo*, "with my whole heart; or else, "steadfast, inflexible soul"]."

Κέκλυτέ μεν, πάντες τε θεοί, πᾶσαι τε θέαιαι, 5
 "Ὅφρ' εἶπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Μῆτε τις οὖν θήλεια θεὸς τόγε, μήτε τις ἄρσιν
 Πειράτω διακέρσαι ἐμὸν ἔπος· ἀλλ' ἅμα πάντες
 Αἰνεῖτ', ὅφρα τάχιστα τελευτήσω τάδε ἔργα.
 *Ὅν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νόησω 10
 'Ελθόντ', ἧ Τρώεσσιν ἀρηγέμεν, ἧ Δαναοῖσι,
 Πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὔλυμπόνδε·
 *Ἡ μιν ἔλδω ῥίψω ἐς Τάρταρον ἡρόβεντα,
 Τῆλε μάλ', ἧχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
 *Εὐθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς, 15
 Τόσσον ἐνερθ' Ἀΐδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
 Γνώσεται ἔπειθ', ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
 Εἰδ' ἄγε, πειρήσασθε θεοί, ἵνα εἴδετε πάντες,
 Σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες,

48. "Incense-abounding altar [from *θύος*, *thus*: th. *θύω*]."

1. So Lucretius: *primum Aurora novo quom spargit lumine terras*; which Virgil imitates in *Æn.* IV. 584. *SPARGEbat lumine terras, Tithoni CROCEUM linquens Aurora cubile*. So,

"Pouring from orb to orb a vital ocean round."—Milton.

5. Τὲ . . . ῥὲ are used, when the two sentences are parallel to each other, "as . . . so." Kühner's *Gr. Gr.*

7. Ἀρσιν, akin to Ἀρης, *Mars, mas, maris*. This is the old Attic form, ἄρρην the modern form.

9. We have here the transition of the meanings of *αἰνέω* from its original one, sc. simply "to speak aloud" (as the Lat. *laudo*, "speak aloud;" akin to *aio*, whence *αἶσα*, as *fatum* from *fari*), to its subsequent sense of "to praise," "approve of," "assent."

13. Τάρταρος, formed by *onomatopœia*, say Lid. and Scott, to express something "terrible;" Tartarus is the place of punishment for gods, as Erebus for men,

though in later writers Tartarus = Erebus. The flat disc of the earth separates Hades and Tartarus from Heaven, in Homer's conception.

14. Βέρεθρον.—Ion. for βάραθρον, akin to βάθρον, βόθρος, βάθος; applied at Athens to the cleft behind the Acropolis, into which criminals were thrown, like the Spartan Κεάδα. See Smith's *Dict. of Ant.* p. 210, b.

15. Οὐδὸς, Ion. for ὁ δὸς (with the lenis), "a threshold," in the masculine gender; but ἡ οὐδὸς, Ion. for ἡ δὸς (with the aspirate), "a way;" finally, τὸ οὐδας, "the surface of the earth."

16. Keightley thinks that Hades, in Greek, and *Dis* and *Orcus* in Latin always mean "the person" and not "the place," for which (except Erebus, which soon was disused), they had no name, but said εἰς Ἄδου, sc. δόμον, *apud inferos*, sc. *deos*. Οὐρανός, Th. Hebr. *ain ober* or *aur*, "fountain of light." Magee.

19. So Lucret.: *aurea de caelo demisit funis in arva*. Ho

Πάντες δ' ἐξάπτεσθε θεοὶ, πᾶσαι τε θέαιναι·
 'Αλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίουδε
 Ζῆν' ὑπατον μήστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε·
 'Αλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλομι ἐρύσσαι,
 Αὐτῇ κεν γαίῃ ἐρύσαιμι', αὐτῇ τε θαλάσῃ·
 Σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο
 Δησαίμην· τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.
 Τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν, περὶ τ' εἰμ' ἀνθρώπων.
 *Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 Μῦθον ἀγασσάμενοι, μάλα γὰρ κρατερῶς ἀγόρευσεν.
 'Ὅψέ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη·
 *Ὡ πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρειόντων,
 Εὖ νυ καὶ ἡμεῖς ἴδμεν, ὃ τοι σθένος οὐκ ἐπικεκτόν·
 'Αλλ' ἔμπης Δαναῶν δλοφυρόμεθ' αἰχμητῶν,
 Οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
 'Αλλ' ἦτοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις,
 Βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥτις δινήσει,
 *Ὡς μὴ πάντες ὄλωνται, ὀδυσσαμένοιο τεοῖο.
 Τὴν δ' ἐπιμειδίσας προσέφη νεφεληγερέτα Ζεὺς·
 Θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 Πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἥπιος εἶναι.
 *Ὡς εἰπὼν, ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἱππῶ
 *Ὀκυπέτα, χρυσέησιν ἐθείρησι κομόωντε.
 Χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ· γέντο δ' ἱμάσθλην

surely meant to express nothing more than a lively image of the strength of Jupiter; not those subtle dogmas which some have attributed to him, as to the chain of physical powers, attractions, &c., which bind together the parts of the universe.

33. *Ὀλοφύρομαι akin to ὀλοός, ὄλλυμι.

34. Οἶτος. — Th. οἶω, whence οἶσω, as *fors* from *fero*; or οἶ, as *οἶκος*.

42. *Ἐθειρα, certainly akin to ἐθείρω, "to take care of," as *κόμη* is to *κομῶ*, *κομίζω*, *κομάω* so *crines* akin to *cerno*, *κρίνω*, the Greeks being very careful about

their hair, as appears from Homer's epithet *καρηκομόωντες*.

43. Γέντο for γέλτο or γέλετο (as *ἦνθον* for *ἦλθον*, *κέντο* for *κέλετο*), and this for ἔλετο as *φοῖνος*, *γοῖνος*, *οῖνος* γάδετα (*gaudeo*) for ἤδετα: G is one power or element of F, viz. the guttural element: the labial is the other element. Undoubtedly, however, there was an old form *γένειν* = *ἐλεῖν*, akin to Lat. *canis* (the "catcher," *capio*. Donalds. *N. Cratyl.*), *κύνων*, *hando*, which appear in *pro-hendo*, our "hand" (the *h* being a representative of the guttural).

Χρυσείην, ἔϋτυκτον, ἐοῦ δ' ἐπεβήσето δίφρου,
 Μάστιξε δ' ἑλάαν· τῷ δ' οὐκ ἀέκοντε πετέσθην 45
 Μεσσηγῦς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 Ἴδην δ' ἴκανε πολυπίδακα, μητέρα θηρῶν,
 Γάργαρον, ἔνθα δέ οἱ τέμενος, βωμός τε θυήεις.
 Ἐνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε,
 Λύσας ἐξ ὀχέων, κατὰ δ' ἡέρα πουλὺν ἔχευεν. 50
 Αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδεϊ γαίῳν,
 Εἰσορώων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.
 Οἱ δ' ἄρα δεῖπνον ἔλοντο κερκομόωντες Ἀχαιοὶ

47. Horace expresses this by *aquosa Ida*.

48. From *τίμενος* come the name Tempe and the Lat. *templum*; lit. a *consecrated space*, which does not necessarily infer the existence of any *building*.

53—111. 54. "After that was over [lit. *Starting from it* as a point of time: *ἀπὸ* in the sense "after," occurs mostly in prose; so *ἀπ' ἡμέρας*, Lat. *de die*, and *ἀπὸ νυκτός*, Lat. *de nocte*, "immediately from the beginning of night"], they were arraying themselves." 56. "They desired even notwithstanding this (*καὶ ὥς*)."
 57. "By urgent necessity." 58. "The valves of the gate were thrown wide open [sc. of the Scæan gate, which looked towards the Greek camp]." 67. "So long did the weapons very much gall both parties." 68. "But when the Sun-God had attained his mid-career in the heaven, then at length the father commenced to poise his scales of gold, and therein he placed two fates that produced the protracted sleep of death ["of long-reposing death:" but Lidd. and Scott, "that lays one out at length," th. *ταναός* and *λέγω*], even the one of the Trojans, and the other of the Achæans, and having taken he weighed them by the centre, and thereupon the

destined day [i. e. the day of fate] of the Achæans verged downward [Lat. *vergo*: the subst. *ρόπη* is the Lat. *momentum*]." 76. "Hurled the blazing bolt at the Achæan force." 83. "Where the forelocks grow on the front of horses, and it is an especially vital part [lit. "hitting the *right place*, where the wound proves mortal." Others derive *καίριον* here, not from *καῖρος*, *opportunity*, but from *κάρη*, *the head and front*, whence comes *καίρια*, *the temples*]; and writhing with pain he reared upward [or else, as Schrevel. "started back"], rolling himself round the barb." 87. "Whilst the old man was in the act of cutting off the side-reins of the horses [the reins by which the *παρήγορος* was fastened *beside* a pair of horses in the yoke (*ξυνωρίς*); the "extra" horse was also called *σειραφόρος* or *παρασειρος*, as opposed to *ζυγίται* or *ζύγιοι*], rushing on with the sword, meantime, &c." 89. "The swift steeds of Hector came in chase." 94. "Whither dost thou fly, coward-like, having turned thy back, amid the vulgar throng [or, perhaps, it means the same as the French *mêlée*]; take care lest some one may fix a spear in thy back whilst flying." 97. Ἐσάκουσε, "gave ear to him." 103. "Afflicting old age is thy companion now

'Ρίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσονται.
 Τρῶες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὀπλίζονται. 56
 Παυρότεροι· μέμασαν δὲ καὶ ὥς ὑσμῖνι μάχεσθαι,
 Χρειοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρό γυναικῶν.
 Πᾶσαι δ' ὠὔνυντο πύλαι, ἐκ δ' ἔσσυτο λαὸς,
 Πεζοὶ θ', ἱππῆές τέ· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 Οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἕνα ξυνιόντες ἵκοντο, 60
 Σύν ῥ' ἔβαλον ῥινοὺς, σὺν δ' ἔγχεα, καὶ μένε' ἀνδρῶν
 Χαλκεοθωρήκων· ἀτὰρ ἄσπιδες ὀμφαλόεσσαι
 'Επληντ' ἀλλήλησι· πολὺς δ' ὀρυμαγδὸς ὀρώρει·
 'Ευθὰδ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν,
 'Ολλύντων τε καὶ ὀλλυμένων· ῥέε δ' αἵματι γαῖα. 65
 'Οφρα μὲν ἦώς ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,
 Τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
 'Ημος δ' 'Ηέλιος μέσον οὐρανὸν ἀμφιβεβήκει,
 Καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
 'Εν δ' ἐτίθει δύο κῆρε ταηλεγέος θανάτοιο, 70
 Τρώων θ' ἱπποδάμων καὶ 'Αχαιῶν χαλκοχιτώνων·
 'Ελκε δὲ μέσσα λαβὼν, ῥέπε δ' αἷσιμον ἡμαρ 'Αχαιῶν.
 Αἱ μὲν 'Αχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
 'Εξέσθην· Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν.
 Αὐτὸς δ' ἐξ 'Ιδης μεγάλ' ἔκτυπε, δαιόμενον δὲ 75
 'Ηκε σέλας μετὰ λαὸν 'Αχαιῶν· οἱ δὲ ἰδόντες
 Θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.
 'Ενθ' οὔτ' 'Ιδομενεὺς τλῇ μῖμνεν, οὔτ' 'Αγαμέμνων,
 Οὔτε δὴ 'Αἴαντες μενέτην, θεράποντες 'Αρης.
 Νέστωρ δ' οἷος ἔμιμνε Γερήνιος, οὔρος 'Αχαιῶν, 80
 Οὔτι ἐκὼν, ἀλλ' ἵππος ἐτείρετο· τὸν βάλεν ἰφ

[ὀπάζω akin to ἔπω, ἔπομαι or, as Pott wishes, the o is collective, and the root lies in the Sanscr. *pad*=ire, πατεῖν, πόδες].” 104. “Thine attendant is enfeebled [akin to ἡπιός].” 109. “These steeds of yours let the attendants look after [akin to κομίζω, κόσμος, comere, comptus]; but these two of mine let us direct, &c.”

57. Χρειῶ, χρειός, -οὺς, χρειῶι, -οῖ.

64. “The groan of Death, and

the shout of Triumph.”

68. The *μεσημβρία* (which comes from μέση ἡμέρα, as *εἰμολον*, μέμβλωκα, *camera*, “chamber,” *numerus*, “number”) is here expressed by periphrasis.

69. Τάλαντα.—Th. *ταλάω*, Lat. *tal-isse*, Sanscr. *tal* = *ponderare*. The Attic talent of silver contained £243 15s. 0d., or 60 minæ, or 6000 drachmæ, there being 100 drachmæ in the mina; the drachma was 9½d.

Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡῦκόμοιο,
 Ἄκρην κακκορυφήν, ὅθι τε πρῶται τρήχες ἵππων
 Κρανίφ' ἐμπεφύασι, μάλιστα δὲ καίριον ἔστιν.
 Ἀλγήσας δ' ἀνεπάλτο, βέλος δ' εἰς ἐγκέφαλον δῦ, 85
 Σὺν δ' ἵππους ἐτάραξε, κυλινδόμενος περὶ χαλκῷ.
 Ὅφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνε
 Φασγάνῳ αἵσσων, τόφρ' Ἑκτορος ὠκέες ἵπποι
 Ἦλθον ἄν' ἰωχμὸν, θρασὺν ἡνίοχον φορέοντες
 Ἑκτορα· καὶ νῦ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσσεν, 90
 Εἰ μὴ ἄρ' ὄξυ νόησε βοὴν ἀγαθὸς Διομήδης·
 Σμερδαλέον δ' ἐβόησεν, ἐποτρύνων Ὀδυσῆα·
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 Πῇ φεύγεις, μετὰ νῶτα βαλὼν, κακὸς ὥς, ἐν ὀμφῃ ;
 Μῆτις τοι φεύγουσι μεταφρένῳ ἐν δόρῳ πῆξῃ. 95
 Ἀλλὰ μὲν, ὅφρα γέροντος ἀπώσωμεν ἄγριον ἄνδρα.
 Ὡς ἔφατ'· οὐδ' ἐσάκουσε πολύτλας δῖος Ὀδυσσεὺς,
 Ἀλλὰ παρήϊξε κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τυδεΐδης δ', αὐτὸς περ ἔων, προμάχοισιν ἐμῆχθη·
 Στῇ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος, 100
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 ὦ γέρον, ἡ μάλα δὴ σε νέοι τείρουσι μαχηταί,
 Σὴ δὲ βίη λέλυται, χαλεπὸν δὲ σε γῆρας ὀπάζει·
 Ἦπεδανὸς δὲ νῦ τοι θεράπων, βραδέες δὲ τοι ἵπποι.
 Ἀλλ' ἄγ', ἐμῶν ὀχέων ἐπιβήσαιο, ὅφρα ἴδῃαι 105
 Οἷοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
 Κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἥδὲ φέβεσθαι,
 Οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην μῆστωρε φόβοιο.
 Τούτῳ μὲν θεράποντε κομείτων· τῷδε δὲ νῶϊ
 Τρωσὶν ἔφ' ἵπποδάμοις ἰθύνομεν, ὅφρα καὶ Ἑκτωρ 110

84. Ἐμπεφύασι for ἐμπεφύκασι, Ionic, the ante-penult also being shortened.

85. So Virgil: *Quo sonipes ictu furit arduus, atque jactat, Vulneris impatiens, erecto vertice crura.* *Æn.* XI. 638.

108. *Tmesis* for οὗς Αἰνείαν ἀφελόμην, "which I took from *Æneas*;" the double accusative, one of the person, the other of the thing.

110. Ὅφρα, followed by the future indicative, expresses *continued action*, "that Hector may know not merely now, but continually for the future;" the subjunctive would merely express "a point of time." *Matth. Gr.* The indicative, perhaps, also expresses greater *certainly* than ἴδῃαι would express. See note at the end of "Questions on the Notes" on this passage as illustrating the *objective* character

Εἴσεται, εἰ καὶ ἔμδν δόρνυ μαινεται ἐν παλάμῃσιν.

*Ὡς ἔφατ'· οὐδ' ἀπύθησε Γερήνιος ἱππότης Νέστωρ.

Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην

Ἰφθίμοι Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ.

Τῷ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην·

115

of the Greek mind. Thus here, "whereby Hector shall know."

111—172. 115. "They both entered [εἰς . . . βήτην, *imesis*] the chariot of Diomedes." 118. "At him eagerly pressing straight onward, the son of Tydeus hurled his lance." 122. "His steeds recoiled [ἐρωίω, akin to ῥέω, ῥώομαι, implies primarily "swift motion;" then, "motion forward;" then, "motion backward," and thus, "cessation." See Buttm. *Lex.*]." 124. "Great grief overshadowed [th. *πύκα*, *πυκνός*, sc. "thickly covered."]." 126. "He went in search of a charioteer, nor it seems did his horses much longer lack one to direct them." 130. "Irremediable mischiefs would have ensued; and now they would have been pent up in Ilium [th. *σηκός*, "a pen for sheep."]." 133. "He hurled his flashing bolt, and dashed it down to the earth [κἀδ=κἀτ . . . ἦκε, *imesis*, for καθῆκε] before the steeds of Diomedes; and dread was the flame that arose from the burning sulphur; and thereupon the horses affrighted cowered down beneath the chariot [Lidd. and Scott take *κατάτην*, -*πτήτην* as a poetic second aorist, from *καταπτήσσω* but Buttmann rightly derives it from a simpler form ΠΤΑΩ, third dual, 2 aorist, from *ἐπτην*, root ΠΕΤ-, which appears in *πέτομαι*. It is, however, connected with *πτήσσω*, as ἔβην with *βαίνω*, *γιγνώσκω* with *ἔγνων*, sc. they are a class of syncopated aorists, always ending in ν, and having the preceding vowel the same as that of the perfect, ex-

cepting φθάνω alone. See Buttm. *Irreg. Verbs*, p. 53.], and the reins escaped Nestor, falling from his hands." 139. "Direct now on the other hand (the *αὐτῇ* expresses that he must *change* his intention of keeping his ground against the enemy) toward flight your steeds." 140. "Can you not see that [δ=δῖ] assistance from Jove attends thee not? For Zeus, the son of Cronus, now, for the present day, vouchsafes glory to him; again hereafter he shall confer it on us also, if it be his pleasure; but a mere man could not impede the purpose of Zeus in any degree (οὔτι)." 148. "In time to come [πότε, like the Lat. *olim*, is used for time indefinitely]." 158. "Again through the pursuit [sc. the place and direction in which the pursuit was going on]; and after him the Trojans and Hector were pouring their groan-fraught missiles with clamour infinite; and at him shouted loudly the mighty Hector of glancing helm [κόρυς and αἰόλλω, "to move the helmet quickly"]." 161. "Pre-eminently on the one hand used the Danaï to testify their respect for thee, by giving thee precedence, and by large portions of meat, and brimming cups." 163. "Thou hast become, it seems (ἀρα), equivalent to a mere woman [ἀντι= Lat. *pro*, *instar*]; away to destruction, cowardly maid!" 166. "Ere that be accomplished, I shall inflict on thee thy doom [ill-desert, i. e. death; others, *prius tibi malum numen excitabo*, sc. thy evil genius]." 171. "Displaying

- Νέστωρ δ' ἐν χεῖρεσσι λάβ' ἡνία φοινικόεντα,
 Μάστιξε δ' ἵππους, τάχα δ' Ἑκτορος ἄγχι γένοντο.
 Τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·
 Καὶ τοῦ μὲν ῥ' ἀφάμαρτέν· ὁ δ' ἡνίοχον θεράποντα,
 Τίδον ὑπερθύμου Θηβαίου, Ἵνιοπῆα, 120
 Ἴππων ἡνὶ ἔχοντα, βάλε στῆθος παρὰ μαζόν·
 Ἦριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὦκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
 Ἑκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 Τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενος περ ἐταίρου, 125
 Κεῖσθαι· ὁ δ' ἡνίοχον μέθεπε θρασὺν, οὐδ' ἄρ' ἔτι δὴν
 Ἴπῳ δευέσθην σημάντορος· αἶψα γὰρ εὗρεν
 Ἴφιτιδην Ἀρχεπτόλεμον θρασὺν, οὐν ῥα τόθ' Ἴπῳ
 ὦκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.
 Ἔνθα κε λοιγὸς ἔην, καὶ ἀμήχανα ἔργα γένοντο. 130
 Καὶ νύ κε σήκασθεν κατὰ Ἴλιον, ἥντε ἄρνες,
 Εἰ μὴ ἄρ' ὄξυ νόσησε πατὴρ ἀνδρῶν τε θεῶν τε·
 Βροντήσας δ' ἄρα δεινὸν, ἀφῆκ' ἀργῆτα κέραυνόν,
 Καὶ δὲ πρόσθ' Ἴπῳ Διομήδεος ἤκε χαμᾶζε·
 Δεινὴ δὲ φλόξ ὥρτο θεοῖου καιομένοιο· 135
 Τῷ δ' Ἴπῳ δέισαντε καταπτῆτην ὑπ' ὄχεσφι·
 Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα·
 Δεῖσε δ' ὄγ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·
 Τυδείδη, ἄγε δ' αὐτε φόβονδ' ἔχε μῶνυχας ἵππους·
 Ἥ οὐ γιγνώσκεις, ὅ τοι ἐκ Διὸς οὐχ' ἔπειτ' ἀλκή ; 140
 Νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κύδος ὀπάξει
 Σήμερον, ὕστερον αὐτε καὶ ἡμῖν, αἳ κ' ἐθέλῃσι,
 Δώσει· ἀνὴρ δέ κεν οὔτι Διὸς νόον εἰρύσαιτο,
 Οὐδὲ μάλ' ἴφθιμος· ἐπειὴ πολὺν φέρτερός ἐστι.
 Τὸν δ' ἡμείβετ' ἔπειτα βοῇν ἀγαθὸς Διομήδης· 145

a sign to the Trojans, even [auguring to them] the decisive [see note on η'. 26] victory in the battle [νίκη in apposition to σῆμα, the same as σῆμα νίκης]."

116. It is better to scan φοινικόεντα as a quadrisyllable, making the -κοεν-, by *synizesis*, form one syllable, than to shorten the ι, which is long in all other writers.

The Phœnicians first discovered the use of purple, and hence the name.

135. Θεῖον, "sulphur," from θεῖος, "divine," on account of the belief in its purifying and averting properties; so Persius, *sulfure sacro*.

143. On ἐπειή, see a previous note.

Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ξείπες·
 Ἄλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·
 Ἔκτωρ γάρ ποτε φήσει, ἐνὶ Τρώεσσ' ἀγορεύων,
 Τυδείδης ὑπ' ἐμεῖο φοβεύμενος ἴκετο νῆας.
 Ὡς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθών. 150
 Τὸν δ' ἡμέμβετ' ἔπειτα Γερήμεος ἱππότης Νέστωρ·
 ὦμοι, Τυδέος νιὲ δαΐφρονος, οἷον ξείπες.
 Εἵπερ γάρ σ' Ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
 Ἄλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωνες,
 Καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστάων, 155
 Τάων ἐν κονίῃσι βάλες θαλεροὺς παρακοίτας.
 Ὡς ἄρα φωνήσας φύγαδε τράπε μώνυχας ἵππους,
 Αὖτις ἂν ἰωχμόν· ἐπὶ δὲ Τρώες τε καὶ Ἔκτωρ
 Ἥχῃ θεσπεσίῃ βέλεα στονόεντα χέοντο.
 Τῷ δ' ἐπὶ μακρὸν αὔσε μέγας κορυθαίολος Ἔκτωρ· 160
 Τυδείδη, περὶ μὲν σε τίον Δαναοὶ ταχύπωλοι
 Ἔδρῃ τε, κρέασίν τ', ἥδὲ πλείοις δεπάεσσι·
 Νῦν δέ σ' ἀτιμήσουσι· γυναικὸς ἄρ' ἀντὶ τέτυξο.
 Ἐρῶρε, κακὴ γλήνη, ἐπεὶ οὐκ, εἴξαντος ἐμεῖο,
 Πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναικας 165
 Ἀξείς ἐν νήεσσι· πάρος τοι δαίμονα δώσω.
 Ὡς φάτο· Τυδείδης δὲ διάνδιχα μερμήριξεν,
 Ἴππους τε στρέψαι, καὶ ἐναντίβιον μαχέσασθαι.
 Τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν·
 Τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὀρέων κτύπε μητιέτα Ζεὺς, 170
 Σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκεία νίκην·
 Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο, μακρὸν αὔσας·

164. Ἐρῶρε, akin to ῥέω, ῥαίω, Lat. *ruo* and *erro*. Comp. Juv. Sat. III. 66. *Inter quibus grata est picta iura barbara mitra*. Γλήνη, from λάω, the γ being dropped in the latter, as γά-λακ-τος, *lac*, λεύσσω, αἴγλη, γλαύσσω, γλανκός, "flashing," when applied to eyes (γλαυκῶπις), and not "blue" or "azure;" *luceo*, *lux*; γλήνη, properly the "eye-ball," then "a doll" or a "little girl," Lat. *pupilla*, *pupula*; in *κόρη* the change of meanings has been exactly the converse of

this. Akin to this class of words is Γελεόντες, the Athenian priest-tribe, the river Gela, the kings Gelo and Hiero, connected probably with the Triopian worship of the bright sun-god (see Donalds. *Cratyl.* p. 558), Celtic, *Géal*, "bright," *Geallach*, "full moon." 171. Σῆμα, ingeniously derived from *θεῖα*, *θεῖσθαι*, by some, according to the common Laconic change from θ to σ, and thus "that by which something is seen."

Τρῶες, καὶ Λύκιοι, καὶ Δάρδανοι ἀγχιμαχηταί,
 Ἀνέρες ἔστέ, φίλοι, μῆσασθε δὲ θούριδος ἀλκῆς.

173—244. 175. "To me glory, but to the Danai at least (the γὰρ contrasts Δαναοῖσι with μοι, q. d. as far as the Danai are concerned, to them) destruction." 177. "Fools that they were, who in sooth have devised just now yonder walls, defenceless, of no account; they shall not restrain my impetuosity." 180. "Ὅτε κεν δῇ, "whenever once I have reached." 183. "Stupified by the smoke." 186. "Reply now to me the attention [Κομιδὴ said always of horses in the Iliad; of men in the Odys.] which very amply Andromaché hath shown, by placing before you the delicious wheat, and also wine, having previously mixed it in the cup for you, that you might drink whenever your inclination might prompt you—for you, I say, sooner than myself, who can boast of being [who have the honour to be] her youthful husband [Kennedy's translation of κομιδὴν is *alimentum* (its usual meaning); πυρὸν is, of course, in apposition with ἦν, and not, as Kennedy wishes, with κομιδὴν, the antecedent of ἦν]. But press on and hasten." 192. "Whose glory reaches heaven, that it is all of gold, as well the cross-rods, as also the shield itself." 194. "Moreover (αὐτὰρ)." 199. "Shook herself [sc. with anger; the middle reflexive force]." 201. "Does not even, now at least, thy soul within thy breast commiserate the Danai (οὐδὲ νῦν σοὶ περ)." 204. "And yet thou wert once wont to will the victory to them [Heyne; or, as Wolf, imperatively, "but do thou will victory to them"]; for, if we, as many as are assistants of the Danai, should but choose to repel, &c.

[mark the difference of βούλομαι and ἐθίλω, the former expressing the mere willing of a thing, the latter choice; see the note on α'. 112, where I have mentioned how Donaldson differs from Buttmann on this question]." 207. "He would there brood over his grief [from ἄχω (akin to our "ache," and derived from the exclamation of grief! ach! ah! ἄχ-) comes an aorist ἤκαχον, ἤκαχόμεν, ἀκαχοίμην]." 209. "Virulent in speech." Th. ἀπτομαι and ἔπος; others ἀπτοεπές, th. α, προέω, ἔπος, "undaunted in speech." 210. "I would not wish that (through my interference) we the other gods should be embroiled in conflict with." 213. "As much space, as, beginning from the ships, the entrenchment bounded off from the tower [Buttmann considers that the Attics used εἶργω in the sense "to shut in;" εἶργω, "to shut out;" it is *εἶργω* in Homer. Kennedy would punctuate thus—τῶν δ', ὅσον ἐκ νηῶν, ἀπὸ πύργου, τάφρος ἐεργεν, and renders by *intervallum omne quod patebat a NAVIBUS USQUE AD VALLUM, et INDE AD FOSSAM completum est illis* (sc. τῶν Ἀχαιῶν); he thinks from ll. 220, &c., where some of the forces retire within the vallum, that there was a twofold interval; sc. from the ships to the rampart, and from the rampart to the fosse; he mentions another explanation, sc. ἐκ νηῶν, "as much space in the direction of—looking towards—the ships." The Schol. proposes this arrangement, ὅσον τάφρος πύργου ἐξεεργεν ἀπὸ νηῶν, i. e. "as much space as the fosse of the tower bounded off from the ships," accenting ἀπο by *anastrophe*, inas-

Γιγνώσκω δ', ὅτι μοι πρόφρων κατένευσε Κρονίων 175
Νίκην καὶ μέγα κῦδος, ἅτὰρ Δαναοῖσι γε πῆμα.

much as following its case, *νηῶν*. Heyne proposes *πύργου τ' ἀπο*. It appears to me from ll. 337—341 of ll. η', that there was but one interval, sc. that between the fosse and the ships, and not, as Kennedy thinks, two intervals. There we read that the *ράφρος*, though outside the line of towers, was yet quite *close* thereto (*εγγύθι*), so that there was no space wide enough between the fosse and the wall (or, as it is otherwise called, the *towers*) to admit of containing chariots and infantry. Besides Polydamas says expressly in μ'. 64, that the wall was *immediately* at the fosse *ἢ δὲ μάλ' ἀργαλίη περάαν· σκόλοπες γὰρ ἐν αὐτῇ ὄξεις ἰστᾶσι· προριδ' αὐτοῦς τεῖχος Ἀχαιῶν*. I therefore would suggest that *ἀπὸ*, if the Scholiast's proposition mentioned above be thought too harsh a construction, is to be taken in a sense similar to its use in the phrases (Herod. IV. 8) *ἵπποι αἱ ἀπὸ τοῦ ἄρματος*, "the horses *connected with*—*belonging to*—the chariot;" *οἱ ἀπὸ Πλάτωνος*, *οἱ ἀπὸ στοᾶς*, "the disciples of Plato—of the stoa:" so here "the entrenchment *of*—*belonging to*—*connected with*—the tower, or wall of towers." The *ἀπὸ πύργου* is used for the simple genitive *πύργου*, as the *ράφρος* probably *commenced from* (*ἀπὸ*) some one tower; and hence, I think, arises the employment of the singular *πύργου*, though the plural *πύργοι* is elsewhere always used to denote the wall. See ll. η'. 338; or else join *ἀπὸ* with *ἐργε*; tmesis.] was filled alike with both their [*ῶν*, sc. *Ἀχαιῶν*, in l. 213] steeds and with shielded warriors pent up together." 217. "And now he

would have burnt up the evenly-balanced ships with the blazing [*κηλίω*, a dissyll. by synizesis, th. *καίω*] flame, had not the much-revered Heré put it in the thoughts of Agamemnon, though labouring sedulously of himself." But it is better to explain the passage as Buttmann does: the original idea of *κοιπνύω*, "to be out of breath," was softened down to that of *great exertion*; it is a redupl. of *πνύω*, as *κοιφύσσω* from *φυσάω*, as *οι* and *υ* are sounds very kindred. Buttmann objects to the ordinary punctuation, whereby *αὐτῷ κοιπνύσαντι* is enclosed between commas, as the imperfect ought then be used, and not the aorist, and the participle present and not the participle aorist. He remarks that l. 78 shows that not only the other Greeks, but also *Agamemnon himself*, required to be inspirited; he therefore erases the commas, and joins *αὐτῷ κοιπνύσαντι* with *ὀρῦναι*, sc. "had not Heré suggested it to the mind of Agamemnon that he himself, without delay, hurrying about, should promptly excite the Achæans;" i. e. Hera ordered him two things, both to hurry about himself with spirit, and also to excite the Greeks. Both verbs thus properly stand in the aorist to express the *quick completion of a thing*, for in the imperative it would be *αὐτὸς κοιπνύσας ὀρυνον*. 222. "He stood at Ulysses' sable vessel of capacious hold [*μεγακῆτης*, th. *χάω*, *χάσσω*, the *χ* becoming *κ*, as in *κεάζω* it is applied to a dolphin, as *frequenting the depths of the sea*; also the sea itself, as forming *one vast abyss*. Buttm. *Lex.*], which lay in the centre, so that he might

Νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο.
 Αβλήχρ', οὐδενόσωρα· τάδ' οὐ μένος ἄμὸν ἐρύξει·
 Ἴπποι δὲ ρέα τάφρου ὑπερβορέονται ὀρυκτὴν.
 Ἄλλ' ὅτε κεν δὴ νηυσὶν ἐπὶ γλαφυρῇσι γένωμαι, 180
 Μνημοσύνη τις ἔπειτα πυρὸς δηϊοιο γενέσθω,
 Ὡς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς
 Ἀργείους παρὰ νηυσὶν, ἀτυζομένους ὑπὸ καπνῶ.
 Ὡς εἰπὼν, ἵπποισιν ἐκέκλετο, φώνησέν τε·
 Ξάνθε τε, καὶ σὺ Πόδαργε, καὶ Αἰθών, Λάμπε τε δῖε, 185
 Νῦν μοι τὴν κομιδὴν ἀποτίμετον, ἦν μάλα πολλὴν
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,

make himself audible in both directions, as well [ἡμὲν but ἡμιν, imperf. of εἶμι] at the tent of Ajax, as also at that of Achilles, who had drawn up their well-balanced ships at the extreme ends, relying, &c." 228. "Admirable in mere appearance, where have gone the vaunts, when we, in sooth, used to say we were the bravest of men? Those vaunts, I say, which, when ye were in Lemnos [ὑμεῖς ἦτε, subin.], empty braggarts, ye used to put forth in your harangues (ἡγοράασθε), while eating in abundance the flesh of straight-horned beeves, while drinking, too, the goblets crowned with the brimming wine, that each man of you would be in battle equivalent to (a match for) a hundred—nay two hundred—Trojans [Kennedy rightly regards *στήσεσθαι* here as a metaphor from *weighing*, q. d. "that each would weigh in the balance equivalent to a hundred." Comp. the expression *ἀτάλαντος*, "equal in the balance;" from *τάλαντον*, and *ν'*. 745, *ἀποστήσωνται*=Lat. *rependere*, as *ἵσταναι*=*pendere*]; but now we are not even an adequate match (worthy opponents) for even one, namely Hector." 236. "Hast thou, then, ever yet afflicted any of mighty kings with such reverse, or so bereft him of distinguished

fame? And yet I can say with truth that never have I passed by thy beautiful altar in my many-benched galley [sc. without making an offering], when coming here to my detriment; nay, on all thy altars I have burnt the fat and thighs of oxen, desiring to overthrow, &c." 243. "Suffer, I pray thee (δῆ), at least (πέρ) the troops themselves to fly out of the way of (ὑπεκφυγείν) and escape destruction [from ἀλύσκω]."

178. Ἀβληχρός.—Th. βληχρός (as ἀμαλός, μαλ-ακός), which comes from the verbal stem of βλάξ, βλάζω, which in the Ionic form would take an η, as θράσσω, τέτρηχα. Thus there would be a form βίβληχα, whence βληχρός, as βλώσκω, βλωθρός· ἀμαλός is related to ἀβληχρός, as ἀμαρτεῖν, ἀβροτάζειν, μορτός, βροτός. Buttm. *Lex.* Ἀμὸν may be either for ἔμὸν, or ἡμὸν, ἡμετερόν· the latter, alone, is usual in Homer; the Attics use it also in the former sense.

186. Some explain the verb in the dual here, by supposing that two pair of horses are implied; but it is unnecessary, as the dual is often used in Homer for the plural, of which it is merely an old form.

Ὑμῖν παρ προτέροισι μελίφρονα πυρὸν ἔθηκεν,
 Οἷνόν τ' ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,
 *Ἡ ἐμοὶ, ὅς περ οἱ θαλερὸς πόσις εὔχομαι εἶναι. 190
 *Ἀλλ' ἐφομαρτεῖτον καὶ σπεύδεται, ὅφρα λάβωμεν
 Ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει,
 Πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτὴν
 Αὐτὰρ ἀπ' ὥμοιῦν Διομήδεος ἵπποδάμοιο,
 Δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων. 195
 Εἰ τούτῳ κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς
 Αὐτοῦνχὶ νηῶν ἐπιβησέμεν ὠκειάων.
 *Ὡς ἔφατ' εὐχόμενος· νεμέσησε δὲ πότνια Ἥρη,
 Σείσατο δ' εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον·
 Καὶ ῥα Ποσειδάωνα, μέγαν θεὸν, ἀντίον ἤῤα· 200
 *Ὡ πόποι, ἔγνοσ' αἶ' εὐρυσθενὲς, οὐδὲ νῦ σοὶ περ
 Ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός ;
 Οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ' ἀνάγουσι
 Πολλὰ τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.
 Εἴπερ γάρ κ' ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἄρωγοί, 205
 Τρῶας ἀπώσασθαι, καὶ ἐρυκέμεν εὐρύοπα Ζῆν',

193. The *κάνονες* were afterwards called *πόρπακες*, which were added by the Carians. In the Homeric times the Greeks used a *τελαμῶν* to support the shield; instead of this the following contrivance was afterwards substituted: a band of metal, wood, or leather, termed *κανὼν*, was placed across the inside from rim to rim, like the diameter of a circle, to which were affixed a number of small iron bars, crossing each other in the form of the letter X, which met the arm below the inner bend of the elbow-joint, and thus steadied the orb. This apparatus, invented by the Carians, was termed *ῥαχή*: around the inner edge ran a leather thong (*πόρπαξ*) fixed by nails at certain distances, so that it formed a succession of loops all round, which the soldier grasped with his hand. See Smith's *Dict. Antiq.*, and note on γ'. 335.

194. The inconsistency of this passage with ζ'. 230, remarked even by the ancients, is removed by Müller's supposition, that the episode of Glaucus and Diomedes is an interpolation of a Homeric rhapsode of Chios to honour some king of the race of Glaucus.

203. Homer shows an especial reverence for the gods of the Ionians, Pallas Athenæa, Poseidon, the Heliconian god, the deity of the Ionian league, to whom the Nelid descendants of Nestor used to sacrifice. Moreover, as the Olympian Zeus was the chief god of the Achæans, so was the Isthmian Poseidon of the Ionians; *Αἰγαι*, *Αἴγευς*, and *αἴγες*, "the waves of the sea," are plainly akin.

206. As *συνάφεια* is never found in Homer except in the case of *Ζῆνα*, elided before a vowel in the succeeding line; others would read *Ζῆ*, an old accusative of *Ζεὺς*, *Ζία*

Αὐτοῦ κ' ἐνθ' ἀκάχοιτο καθήμενος οἶος ἐν Ἴδῃ.

Τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων Ἕννοσίχθων·

Ἥρῃ ἀπτοεπές, ποῖον τὸν μῦθον ξείπες ;

Οὐκ ἂν ἔγωγ' ἐθέλοιμι Διὶ Κρονίῳνι μάχεσθαι 210

Ἡμέας τοὺς ἄλλους, ἐπειὴ πολὺ φέρτερός ἐστω.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.

Τῶν δ' ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε,

Πλήθην ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων

Εἰλομένων· εἴλει δὲ θοῶ ἀτάλαντος Ἄρῃ 215

Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῶδος ἔδωκε·

Καὶ νύ κ' ἐνέπρησε πυρὶ κηλέῳ νῆας ἕϊσας,

Εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρῃ,

Αὐτῷ ποιπνύσαντι θοῶς ὀτρύναι Ἀχαιοὺς.

Βῆ δ' ἵεναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν, 220

Πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ·

Στῇ δ' ἐπ' Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαίνῃ,

Ἥ ρ' ἐν μεσσάτῳ ἔσκε, γεγωνέμεν ἀμφοτέρωσθε,

Ἡμὲν ἐπ' Αἴαντος κλισίης Τελαμωνιάδαο,

Ἡδ' ἐπ' Ἀχιλλῆος, τοί ρ' ἔσχατα νῆας ἕϊσας 225

Εἵρυσαν, ἡυορέῃ πῖσυνοι καὶ κάρτεϊ χειρῶν·

Ἦῡσε δὲ διαπρύσιον, Δαναοῖσι γεγωνῶς·

Αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί,

Πῇ ἔβαν εὐχῶλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι·

and ν' αὐτοῦ (νὸ elided) in the next line. The syllable preceding a vowel thus elided ought to be long, because the synapheia, or close connexion of the two lines, which allows the elision, could not admit a doubtful syllable at the end of the first line.

211. Ἡμέας. A dissyllable in scansion.

213. Ἐΐεργε, akin to ἔρκος, and Lat. arceo.

217. The last syllable of ἐνέπρησε is long by arsis; κηλέῳ is a dissyllable by synizesis.

221. Φᾶρος has the penult long in Homer, being always in arsis; it is generally short in Hesiod and the tragedians.

223. Γέγωνα, a perfect middle,

akin to γινώσκω, γνῶσω, or else γοάω from it was formed a present γεγωνίσκω.

224. Ἡμὲν—ἡδὲ, quum—tum.

227. Διαπρύσιον.—Th. διαπεράω, formed Æolically, akin to διαπερές. "he shouted piercingly, making himself heard by the Danai."

229. The distinction here appears of ὅποτε and ὅτε. "Ὅποτε, at that time when, when once." "Ὅτε, when at various times." "Ὅτε implies a thing done at different times; when, in general." "Ὅποτε, a thing done on one particular occasion; then when." Ἐποίησε Δαβίδ, ὅποτε ἐπείνασε, Luke vi. 3. But Matth. xxi. 34, ὅτε ἤγγισεν ὁ καιρὸς τῶν καρπῶν. Tittmann.

- Ἄς, ὁπότ' ἐν Λήμνῳ, κεναυχέες ἡγοράσθε, 230
 Ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραϊράων,
 Πίνοντες κρητῆρας ἐπιστεφέας οἶνοιο,
 Τρώων ἄνθ' ἑκατόν τε διηκοσίων τε ἕκαστος
 Στήσεσθ' ἐν πολέμῳ; νῦν δ' οὐδ' ἐνὸς ἄξιόι εἵμεν
 Ἔκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ. 235
 Ζεῦ πάτερ, ἦ ρά τιν' ἤδη ὑπερμενέων βασιλῆων
 Τῇδ' ἄτη ἄσας, καὶ μιν μέγα κῶδος ἀπῆυρας;
 Οὐ μὲν δὴ ποτέ φημι τεδὸν περικαλλέα βωμόν
 Νηὶ πολυκλητῖδι παρελθέμεν, ἐνθάδε ἔρρων
 Ἄλλ' ἐπὶ πᾶσι βοῶν δημόν καὶ μηρ' ἔκη, 240
 Ἰέμενος Τροίην εὐτείχεον ἐξαλαπάξαι.
 Ἄλλὰ, Ζεῦ, τόδε πέρ μοι ἐπικρήνηνον ἐέλδωρ·
 Αὐτοὺς δὴ περ ἕασον ὑπεκφυγέειν καὶ ἀλύξαι,
 Μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιοὺς.
 Ὡς φάτο· τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα. 245

237. Ἀἶσας, αἶσαν, αἶσαν, αἶ-
 σᾶμην, αἶσατο, which Kennedy at-
 tempts to account for by the Di-
 gamma; the arsis would explain
 it in most instances.

238. Φημί and εἶμι are enclitic
 in the present.

239. Ἐρρώω, ἄρδω, and ἔρση, are
 all akin to ῥέω.

241. Ἰημι, "to send, to im-
 pel;" ἱεμαι, "to impel oneself
 towards, to feel an impulse, or de-
 sire."

245—299. 247. "The surest
 bird of augury ["birds that sure-
 ly bring about what they beto-
 ken;" others, not so well, "the
 chief among the birds." So sac-
 rifices of perfect tale or number,
 performed with all rites, and free
 from blemish, were called τέλεια·
 Virgil calls it *Jovis ales*] among
 the feathered tribes." 249. "He
 let fall the fawn beside the all-
 beautiful altar of Zeus." 250.
 "Where the Achæans used to sacri-
 fice to Zeus, the source of every
 oracle." 251. "When they saw
 that a bird of omen had come from

Zeus, with increased ardour they
 sprang upon, &c." 253. "There no
 one of the Danaï, numerous though
 they were, had the glory of direct-
 ing his swift steeds against the foe,
 sooner than the son of Tydeus."
 266. "His resilient bow." Lidd.
 and Scott explain it rightly, I
 think, *supple, elastic* in general, and
 not a particular state of the bow;
 only I do not agree with them
 that it is "bending backwards,
 and forwards," but rather "resi-
 lient," "supple in starting *back*
 (πάλιν) to its original position,"
 and not as they say, also, *forward*.
 268. "Ajax used stealthily to move
 aside the shield [or, with Lidd.,
 Scott, and Ernesti, "used to *lift up*
 a little"]." 269. "Having cast
 a cautious glance around [th. a re-
 dupl. of root IITA-, πρήσσω] when,
 having aimed a shaft, he had
 struck any one in the battle-throng,
 that one (so struck) falling there,
 &c." 271. "But the other [sc.
 Teucer, contrasted with ὁ μὲν, "the
 person struck,"] returning back,
 as a child to its mother's protection

Νεῦσε δέ οἱ λαὸν σόον ἔμμεναι, οὐδ' ἀπολέσθαι.
 Αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,
 Νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
 Πὰρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρὸν,
 "Ενθα πανομφαλῷ Ζηνὶ ῥέζεσκον Ἀχαιοί. 250
 Οἱ δ' ὥς οὖν εἶδονθ', ὅτ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις,
 Μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
 "Ενθ' οὔτις πρότερος Δαναῶν, πολλῶν περ ἑόντων,
 Εὖξατο Τυδείδαο πάρος σχέμεν ὠκείας ἵππους,
 Τάφρου τ' ἐξέλασαι, καὶ ἐναντίβιον μαχέσασθαι. 255
 Ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστὴν,
 Φραδμουίδην Ἀγέλαον· ὁ μὲν φύγαδε τράπεν ἵππους·
 Τῷ δὲ μεταστρεφθέντι, μεταφρένῳ ἐν δόρῳ πῆξεν,
 Ὡμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσεν·
 Ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260
 Τὸν δὲ μέτ' Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος·
 Τοῖσι δ' ἔπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκὴν·
 Τοῖσι δ' ἔπ' Ἰδομενεὺς, καὶ ὀπάων Ἰδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρεϊφόντῃ·
 Τοῖσι δ' ἔπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός. 265
 Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων·
 Στῇ δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
 "Ενθ' Αἴας μὲν ὑπεξέφερε σάκος, αὐτὰρ ὄγ' ἦρωσ
 Παπτήνας, ἐπεὶ ἄρ τιν' οἷστεύσας ἐν ὀμίλῳ
 Βεβλήκει, ὁ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσσεν, 270
 Αὐτὰρ ὁ αὖτις ἰὼν, πᾶις ὥς ὑπὸ μητέρα, δύσκεν
 Εἰς Αἶανθ'· ὁ δὲ μιν σάκεϊ κρύπτασκε φαεινῷ.

(ὑπὸ), used to shrink back to Ajax." 284. "And hath reared thee, though his spurious son, with care in his own mansion; him, although now afar off, raise to glory [*βαίνω* is used transitively in the first future and first aorist; but intransitively in the other tenses; lit. "cause him to ascend glory."]."
 289. "In thine hand, the first after myself, will I place a prize." 290. *Αὐτοῖσιν ὀχεσφιν*, "With the chariot itself [with *αὐτὸς*, the *σὺν* is often omitted; "the chariot

and all.]" 293. "Hastening even of myself." 294. "As far as ability, at least, is present with me." 295. "Towards (not to) Ilium." 296. "Ever from that time all along to the present (*δὴ*), intercepting with my arrows, I slay the warriors."

250. On *ὀμφή*, the th. of *πανόμφαιος*, see β. 41. The eagle, of course, typifies Hector; the fawn, the Achæan army escaping from him.

*Ενθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων ;
 *Ορσίλοχον μὲν πρῶτα, καὶ *Ορμενον, ἦδ' *Οφελέστην,
 Δαίτορα τε, Χρόμιόν τε, καὶ ἀντίθεον Λυκοφόντην, 275
 Καὶ Πολυαιμονίδην *Αμοπάονα, καὶ Μελάνιππον,
 Πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.
 Τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν *Αγαμέμνων,
 Τόξου ἀπὸ κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·
 Στῇ δὲ παρ' αὐτὸν ἰὼν, καὶ μιν πρὸς μῦθον ἔειπε· 280
 Τεῦκρε, φίλῃ κεφαλῇ, Τελαμώνιε, κοίρανε λαῶν,
 Βάλλ' οὕτως, αἶκεν τι φόως Δαναοῖσι γένηαι,
 Πατρί τε σῶ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἑόντα,
 Καί σε, νόθον περ ἑόντα, κομίσσατο ᾧ ἐνὶ οἴκῳ·
 Τὸν, καὶ τηλόθ' ἑόντα, εὐκλείης ἐπίβησον· 285
 Σοὶ δ' ἐγὼ ἔξερέω, ὥς καὶ τετελεσμένον ἔσται·
 Αἶκεν μοι δῶψ Ζεὺς τ' αἰγίλοχος καὶ *Αθήνη
 *Ἰλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον,
 Πρώτῳ τοι μετ' ἐμὲ πρεσβήϊον ἐν χερὶ θήσω,
 *Ἡ τρίποδ', ἥ δὲ δύω ἵππους αὐτοῖσιν ὄχεσφιν, 290
 *Ἡ δὲ γυναιχ', ἥ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι.
 Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·
 Ατρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
 *Οτρύνεις ; οὐ μὲν τοι, ὅση δύναμις γε πάρεσσι,
 Παύομαι· ἀλλ' ἐξ οὗ προτὶ *Ἰλιον ὠσάμεθ' αὐτοὺς 295
 *Ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.
 *Οκτὼ δὲ προέηκα τανυγλώχινας δίστοους,
 Πάντες δ' ἐν χροὶ πῆχθεν *Ἀρηϊθόων αἰζηῶν·
 Τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητήρα.
 *Ἡ ῥά, καὶ ἄλλον δίστον ἀπὸ νευρῆφιν ἱαλλεν 300

279. Τόξου ἀπο (the accent of the preposition following its case being, of course, attracted back by anastrophe), i. e. *σὺν τόξῳ*, *Kennedy*; or, rather, "slaughtering the phalanxes with arrows from his bow."

294. Τοι is a pronoun in Homer, according to Spitzner, not a particle: "Tibi non cessabo," as you wish—for your sake—I will not cease.

300 — 356. 304. "Him a

mother, espoused from *Æsymé*, brought forth." 306. "As a poppy droops its head to the one side, which in a garden is [subin. *ἔστι*] heavily laden with fruit (seeds) and vernal showers. Thus his head sank [*ἡμῶς* is intransitive; *th. μῶς*, as *ἡβαιός*, *βαιός*], overburdened with the casque." 323. "The pointed arrow [see *Buttm. Lex.*, and n. to δ. 118, on *πικρός*, *πεύκη*, *ἐχεπευκίς*, &c.]." 325. "Where the collar-bone separates

"Εκτορος ἀντικρὺν, βαλέειν δέ ἐ ἴετο θυμός·
 Καὶ τοῦ μέν ῥ' ἀφάμαρθ'· ὁ δ' ἀμύμονα Γοργυθίωνα,
 Ὑῖδον ἐὺν Πριάμοιο, κατὰ στήθος βάλεν ἰῶ·
 Τόν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ,
 Καλὴ Καστιάνειρα, δέμας εἰκνῖα θεῇσι. 305
 Μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἦτ' ἐνὶ κήπῳ
 Καρπῷ βριθομένη, νοτίησί τε εἰαρινῇσιν·
 "Ὡς ἐτέρωσ' ἤμυσσε κάρη πῆληκι βαρυνθέν.
 Τεῦκρος δ' ἄλλον δῖστον ἀπὸ νευρῇφι ἴαλλεν
 "Εκτορος ἀντικρὺν, βαλέειν δέ ἐ ἴετο θυμός. 310
 'Αλλ' ὄγε καὶ τόθ' ἄμαρτε· παρέσφηλε γὰρ 'Απόλλων·
 'Αλλ' 'Αρχεπτόλεμον, θρασὺν "Εκτορος ἡνιοχῆα,
 'Ιέμενον πόλεμόνδε, βάλε στήθος παρὰ μαζόν·
 "Ηριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 'Ωκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε. 315
 "Εκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 Τὸν μὲν ἔπειτ' εἴασε, καὶ ἀχνύμενός περ ἑταίρων·
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν, ἐγγὺς ἑόντα,
 "Ιππων ἥνι' ἐλεῖν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 Αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος, 320

the neck and chest." 328. "And he brake the tendon [or else "the bow-string"], and the hand was numbed [Lat. *torpere*, th. *νάρκη*] at the wrist." 331. "Running (θέων, participle of θέω· but θεῶν, genitive plural of θεός) he stalked around him (περιβη)." 336. "They drove the Achæans straight onward through the trench." 338. "As when a dog seizes a wild boar or lion behind by the haunches and back [a double accusative, one of *the person*, the other of *the thing*], and closely watches it as it turns itself, so Hector was pressing close upon the Achæans." 348. "Hector was wheeling round about (ἀμφιπεριστρώφα) his steeds in all directions (στρώφω, στρέφω, as τρωπάω, τρέπω, Lat. *versor*, *verto*)." 352. "Shall we no longer pity the perishing Danai, at least

in their last extremity." Kennedy translates "were it but for the last time;" others, in *novissimâ saltem pugnae parte*. 354. "Are on the verge of destruction by the impetuosity [*ρίπη*], lit. the *impetus* with which a thing is thrown, *ρίπτεται*] of one man."

300. 'Ιάλλω.—Same as βάλλω, the β being vocalised; so 'Ιακχος, βάκχος. Lidd. and Scott make it a causative from ἵ-εναί, ἵ-ε.

303. From this ἔδς comes the neuter εἶ, used as an adverb, *well*.

306. See Virgil's exquisite imitation of this (Æneid IX. 435), as to the death of Euryalus,

"Purpureus veluti quum flos, succisus aratro,
 Languescit moriens, lassove papavera collo
 Demisere caput, pluvîa quum forte gravantur."

Σμερδαλέα Ιάχων· ὁ δὲ χερμάδιον λάβε χειρὶ,
 Βῆ δ' ἰθὺς Τεύκρου· βαλέειν δέ ἐ θυμὸς ἀνώγει.
 Ἦτοι ὁ μὲν φαρέτρης ἐξεΐλετο πικρὸν διστόν,
 Θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἔκτωρ
 Αὐ ἐρύοντα, παρ' ὤμων, ὅθι κληῖς ἀποέργει 325
 Αὐχένα τε στήθός τε, μάλιστα δὲ καίριόν ἐστι,
 Τῇ ῥ' ἐπὶ οἱ μεμαῶτα βάλεν λίθῳ ὀκριόεντι·
 Ῥῆξε δέ οἱ νευρὴν· νάρκησε δὲ χεὶρ ἐπὶ καρπῷ.
 Στῆ δὲ γυνὴ ξριπῶν, τόξον δέ οἱ ἔκπεσε χειρός.
 Αἶας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος, 330
 Ἀλλὰ θέων περίβη, καὶ οἱ σάκος ἀμφεκάλυψε.
 Τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρήρες ἐταῖροι,
 Μηκιστεὺς, Ἐχλίοιο πᾶϊς, καὶ δῖος Ἀλάστωρ,
 Νῆας ἐπὶ γλαφυρὰς φερέτην βαρέα στενάχοντα.
 Ἀψ δ' αὖτις Τρώεσσιν Ὀλύμπιος ἐν μένος ὤρσεν·
 Οἱ δ' ἰθὺς τάφροιο βαθείης ὤσαν Ἀχαιοὺς· 335
 Ἔκτωρ δ' ἐν πρώτοισι κίε, σθένει βλεμεαίνων.
 Ὡς δ' ὅτε τίς τε κύων σὺς ἀγρίου ἢ λέοντος
 Ἀπτηται κατόπισθε, ποσὶ ταχέεσσι πεποιθὼς,
 Ἰσχύα τε γλοντούς τε, ἐλίσσόμενόν τε δοκεύει· 340
 Ὡς Ἔκτωρ ὥπαζε κερηκομόωντας Ἀχαιοὺς,
 Αἰὲν ἀποκτείνων τὸν ὀπίσταντον· οἱ δὲ φέβοντο.
 Αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
 Φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,
 Οἱ μὲν δὴ παρὰ νηυσὶν ἐρήτύοντο μένοντες, 345
 Ἀλλήλοισί τε κεκλόμενοι, καὶ πᾶσι θεοῖσι
 Χεῖρας ἀνίσχοντες, μεγάλ' εὐχετόωντο ἕκαστος.
 Ἔκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,
 Γοργοὺς ὄμματ' ἔχων, ἥδὲ βροτολογιγὸν Ἄρηος.
 Τοὺς δὲ ἰδοῦσ' ἐλέησε θεὰ λευκώλενος Ἥρη, 350

328. "Καρπός, th. ἀρπ-άζω, as it connects the *grasping* part with the arm; Lat. *carpus*, *carpo*." Passow.

337. Βλεμεαίνω.—Th. βρέμω, "exulting in his strength."

339. Ἀπτω, "I bind;" ἀπτομαι, middle, "I bind myself from, cling to, touch."

349. Οἶματ' is Aristarchus'

reading for ὄμματ', i. e. "the fury." There were two editions of Aristarchus, ἡ προέκδοσις, published before his death; and ἡ ἐπίκδοσις, published after his death. In the third or fourth century a recension took place of Aristarchus' edition, and from this all the good MSS. were probably derived.

Αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

ᾧ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτι νῶϊ
ᾧ Ὀλλυμένων Δαναῶν κεκαδησόμεθ', ὑστάτιόν περ;

Οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὀλῶνται

Ἄνδρὸς ἑνὸς ῥιπῇ· ὁ δὲ μάλινται οὐκέτ' ἀνεκτὼς 355

Ἐκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργε.

Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

353. *Κεκαδήσομαι*, paulo p. future of *κῆδομαι*.

357—412. 358. "And yet, unquestionably, this hero in particular (γὰρ) would have lost his life and vigour [Cowper well expresses the abruptness of the beginning, "And Hector had himself long since his life resigned, and rage together"]." 360. "But my father madly perseveres in perverse counsels, obstinate, ever unjust, the thwarter of my purposes: nor doth he at all remember the fact, that [ὅ=ὄτι] I very often was wont to save his son, when afflicted by the toils imposed by Eurys-theus." 364. "He used to pour his laments to heaven." 365. "Sent me from heaven, about to bear him assistance [an expanded form from *ἄλκῃ*, as *ὄργυνια*, *ὄρίγω* see Buttm. *Lex.*]." 367. "To the mansion of the gaoler Hades [th. *πύλῃ* and *ἄρῳ*, or *ὁ πρὸς ταῖς πύλαις προσηρημένος*]." 370. "But now he shows positive hatred towards me [*στυγίῳ* stronger than *μισίῳ*, not merely to feel, but also to *show* hatred]." 373. "The time, however, will come, when again he shall call dear to him the maid of the flashing eye [see *α'*. 206, β'. 166, on *γλαυκῶς*, which refers to the expression, rather than the colour of the eye]." 375. "Whilst I, having entered the abode of Aegis-bearing Zeus, will array myself in arms for war, that I may see whether Priam's son, Hector of the glancing helm, will

feel pleasure at the appearance of us two [Heyne has made out from Zenodotus a reading which obviates the difficulty of construction, and the hiatus after *προφανείσα*, in the present reading, viz. *προφανέντε* *φιδῶν* *εἰς* *δοῦπον* *ἀκόντων*, the masculine being often used for the feminine, especially when women speak of themselves in the plural. It seems to me, as in ζ'. 480, to be an *accusativus de quo*, or, perhaps, rather what Kühner would call an "accusative of equivalent notion," as, Eurip. *Hippol.* 1340, *χαίρω*, *θνήσκοντας*, i. e. *χαρὰν θνήσκόντων*. It is not, however, the person that is equivalent to the cognate feeling of joy, &c., but some *thing* or *act*, as, *ex. gr.* here, "will feel pleasure at the fact of the appearance of us two"] at the intervals of the war [i. e. the lane between the two lines of battle, to keep them apart, as it were a dam; hence the battle-field]. Truly shall many a one, even of the Trojans, glut the dogs." 399. "Haste away [*βάσκε*, probably, a frequentative imperative from *βαίνω*], swift Iris; turn them back again, nor suffer them to come into my presence; for with no seemly consequences shall we engage in the war," Lat. *congrredi, conferre manus*; this meaning, however, appears to be capable of being reduced to the literal one, sc. *bear together*; so here, "we shall bear together no seemly consequences to the war;" hence the

Καὶ λίην οὗτός γε μένος θυμόν τ' ὀλέσειε,
 Χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρὶδι γαίῃ·
 Ἄλλὰ πατὴρ δῦμὸς φρεσὶ μαίνεται οὐκ ἀγαθῇσι, 380
 Σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς.
 Οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις νίδν
 Τειρόμενον σώεσκον ὑπ' Εὐρυσθέος ἀέθλων.
 Ἦτοι δ' μὲν κλαέσκε πρὸς οὐρανόν· αὐτὰρ ἐμὲ Ζεὺς
 Τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν. 365
 Εἰ γὰρ ἐγὼ τάδε ἦδε' ἐνὶ φρεσὶ πευκαλίμῃσιν,
 Εὐτέ μιν εἰς Αἴδαο πυλάρταο προὔπεμψεν,
 Ἐξ Ἑρέβους ἄξοντα κύνα στυγεροῦ Αἴδαο,
 Οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.

accusative with δὲ affixed, expressing *motion to*, is used; in the sense, *engage in battle*, the verb is always middle, *ex. gr.* συμφερόμεθα, "we bear ourselves together, we engage." Perhaps, then, οὐ καλῶς is used adverbially for οὐ καλῶς lit. "we shall bear ourselves together to the war by no means becomingly." 403. Δίφρον . . . ἄρματα, "I shall dash them themselves (contrasted with the horses) from the *body* of the chariot, and the *whole* chariot I shall break asunder (ἄρμα, "a chariot;" but ἄρμα, "a thing raised, a burden")." 404. "Not even for ten revolving years shall they be healed [akin to Lat. *alo*] of the wounds which my thunderbolt shall inflict, that the maid of the flashing eye may know what it is [how fearful are the results. So Hor. Carm. *Merionem quoque nosces*, "you shall know *to your cost*"], when she contends with her father: but towards Herē I feel not such indignation, or resentment; for she upon all occasions is wont [perfect middle of ἔθω] to clash with [Lat. *infringere*, said primarily to be used of a spear breaking against a shield, or, as Eustath., the breaking of the stem of plants]

whatsoever counsel I may adopt." 409. "Swift as the storm, hastened, about to bear the intelligence [Ion. future participle for ἀγγελίσουσα, the Ionians delighting in the concurrence of vowels]." 411. "At the entrance to the gate of the vale-abounding Olympus." 412. "Announced to them the mandate of Zeus."

366. Πευκαλίμῃσιν: lit. *sharp* in devices. See Buttm. *Lexil.* on the word.

368. Erebus is not the abode of departed spirits, but a place of transition, an intermediate station between this earth and Hades, from which latter Homer here distinguishes Erebus. Th. Hebr. *Ereb*, "darkness."

368. See ε'. 396 for an account of the myths of Hercules, and especially as respects his adventure with Hades. Müller considers the fundamental idea of all heroic mythology to be "a proud consciousness of power innate in man, by which he endeavours to place himself on a level with the gods, not through the influence of a mild and benign destiny, but by labour, misery, and combats;" hence Hercules' labours.

Νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσε βουλὰς, 370
 ἥ οἱ γούνατ' ἔκυσσε, καὶ ἔλλαβε χειρὶ γενέλου,
 Λισσομένη τιμήσαι Ἀχιλλῆα ποτλίπορθον.
 Ἔσται μὰν, ὅτ' ἂν αὐτὲ φίλην Γλαυκῶπιδα εἴπῃ.
 Ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
 Ὅφρ' ἂν ἐγὼ, καταδῦσα Διὸς δόμον αἰγιόχοιο, 375
 Τεύχεσιν ἐς πόλεμον θωρήξομαι, ὅφρα ἴδωμαι,
 Εἰ νῶϊ Πριάμοιο πάϊς κορυθαίολος ἔκτωρ
 Γηθήσει προφανεῖσα ἀνὰ ποτλέμοιο γεφύρας.
 ἥ τις καὶ Τρώων κορέει κύνας ἦδ' οἰωνοὺς
 Δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν. 380
 Ὡς ἔφατ'· οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρη.
 ἥ μὲν ἐποιχομένη χρυσάμπτυκας ἔντυεν ἵππους
 Ἥρη, πρέσβα θεὰ, θυγάτηρ μεγάλιο Κρόνοιο.
 Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 Πέπλον μὲν κατέχευεν ἑαυτὸν πατρὸς ἐπ' οὔδει, 385
 Ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν.
 ἥ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 Τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 Ἔς δ' ὄχεα φλόγεα ποσὶ βήσατο, λάζετο δ' ἔγχος
 Βριθὺν, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390
 Ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 Ἥρη δὲ μάλιστα θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 Αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,
 Τῆς ἐπιτέτραπται μέγας οὐρανός, Οὐλυμπός τε,
 Ἥμὲν ἀνακλῖναι πυκινὸν νέφος, ἦδ' ἐπιθεῖναι. 395
 Τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους·
 Ζεὺς δὲ πατὴρ Ἰδῆθεν ἐπεὶ ἴδε, χῶσατ' ἄρ' αἰνῶς·
 Ἴριν δ' ὄτρυνε χρυσόπτρον ἀγγελέουσιν·

378. Προφανεῖσα, 2 aor. pass. part. nom. dual.

398. Iris, in the Iliad, appears as the messenger of the gods, Hermes in the Odyssey; hence has been derived an argument by the *χωρίζοντες* of the Venetian Scholia, in favour of their theory, which indeed appears to have been a usual topic of debate with the ancients themselves, as Seneca men-

tions: *Græcorum iste morbus fuit quærare, prior scripta esset Ilias an Odyssea, præterea an ejusdem esset auctoris.* For the other instances of discrepancy, *ex. gr.* abbreviation of words, improvement in point of social comforts, altered mythology, deification of heroes, consult M'Caul's Treatise on Homer, p. 38, or Darley's. Ἴρις, "rainbow," th. εἶρω, "to

Βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε, μηδ' ἕα αὐτην
 "Ερχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400
 "Ὡδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 Γυιώσω μὲν σφῶν ὑφ' ἄρμασιν ὠκέας ἵππους·
 Αὐτὰς δ' ἐκ δίφρου βαλέω, κατὰ θ' ἄρματα ἄξω·
 Οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 "Ελκε' ἀπαλθήσεσθον, ἃ κεν μάρπησι κεραυνός· 405
 "Ὀφρ' εἰδῇ Γλαυκῶπις, ὅτ' ἂν φ' πατρὶ μάχηται.
 "Ἥρῃ δ' οὔτι τόσον νεμεσίζομαι, οὐδὲ χολοῦμαι·
 Αἰεὶ γάρ μοι ἔωθεν ἐνικλῶν, ὅττι νοήσω.
 "Ὡς ἔφατ'· ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέονσα·
 Βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον. 410
 Πρώτῃσι δὲ πύλῃσι πολυπτύχου Οὐλύμποιο
 "Αυτομένη κατέρυκε· Διὸς δέ σφ' ἔννεπε μῦθον·
 Πῇ μέματον; τί σφῶν ἐνὶ φρεσὶ μαίνεται ἦτορ;

speak, announce;" or, as Hermann, *εἶρω, sero*, as if *Sertia*, "as the rainbow seems to unite heaven and earth." See *ε'*. 353.

405. Μάρπτω, akin to ἀρπάζω. Κέρανος, "the thunder and lightning," the "thunderbolt," βροντή, "thunder" by itself, ἀστειροπή, "the lightning-flash."

413—483. 413. "Whither haste ye so ardently?" 415. "Thus hath the son of Cronus threatened, as surely as [*εἰ*, like *si* with the indicative, does not express doubt, but strong affirmation; so Virg., *si Pollux—alternâ morte redemit*] he shall accomplish it." 423. "But as regards thee, most intractable, dead alike to shame or fear, if in very truth thou shalt presume to raise thy prodigious spear against Zeus [aposiopesis subin. "expect the consequences;"] Ernesti prefers, *at tu profectò audacissima sis, si reverà vis*; similar is Clarke's rendering translated by Cowper, "if thou dare thine huge spear to lift against the will of Jove, he calls thee reprobate and dead to shame;" these

explanations are decidedly inferior to the one above given]." 427. "I, for my part, disapprove that we should war against Zeus, for the sake of mere mortals; of whom let one die off, and another, on the contrary, live, whosoever may be fated (to either destiny); but let him, determining in his mind what is peculiarly his own to determine [*τὰ ἃ* Kennedy clumsily proposes the construction, *κατὰ τὰ, ἃ φρονέων ἐστὶ*], decide for the Trojans and Danai, as is befitting." 435. "They rested their chariots against the shining inner front walls [sc. that *face* one in entering a building; th. ὦψ, ἐνωπῇ, *palam*, opposed to the *προνώπια*, which front the street]." 439. "Drove towards Olympus [*διώκω*, akin to *δίω*, is often used transitively in Homer] his chariot." 441. "He placed his chariot on the pedestals [*ἀμ=ἀνά*. Βωμός, from *βάω, βαίνω*, originally any *elevation*, Lat. *suggestus*], having extended across it the coverlets." 444. "Athené and Heré, by themselves, sat each *apart* from Zeus."

Οὐκ ἔαα Κρονίδης ἐπαμνύμεν Ἀργείοισιν.
 Ὡδε γὰρ ἠπέλιψε Κρόνου πῆις, εἰ τελέει περ, 416
 Γυώσκειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,
 Αὐτὰς δ' ἐκ δόφρου βαλέειν, κατὰ θ' ἄρματα ἄξειν.
 Οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 Ἑλκὲ' ἀπαλθήσεσθον, ἃ κεν μάρπησι κεραυνὸς,
 Ὅφρ' εἰδῆς, Γλαυκῶπις, ὅτ' ἂν σφ' πατρὶ μάχῃαι. 420
 Ἥρῃ δ' οὔτι τόσον νεμεσίζεται, οὐδὲ χολοῦται.
 Αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅ ττι νοήσῃ.
 Ἄλλὰ σύγ', αἰνοτάτη, κύον ἀδδεῖς, εἰ ἐτεόν γε
 Τολμήσεις Διὸς ἅντα πελώριον ἔγχος ἀείραι.
 Ἥ μὲν ἄρ' ὧς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις. 425
 Αὐτὰρ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν.
 Ὡ πόποι, αἰγιόχοιό Διὸς τέκος, οὐκέτ' ἔγωγε

From the idea of separation, says Buttmann, arises again a new use of *ἀμφί*, exactly the opposite of its first meaning, by which it points out the relation which *the one part alone* bears to the other, in which, however, there may be one or more objects on either side. 447. "Why so pensive, Athené and Heré?" No present *τίω* occurs, nor of the indicative in Homer are there found any forms, except the second dual perfect *τετίησθον* the participle perfect is often found. It is akin to *τίω*, *τίνω*, "to pay a penalty." 448. "Ye have not, in sooth, wearied yourselves with (excess of) toil in the ennobling battle, so as to destroy the Trojans, against whom ye have treasured up implacable hate." 450. "Absolutely, such is my might, at least (γέ), and unapproachable hands, not all the gods, as many as are in Olympus, would have turned me back. But trembling hath previously overpowered your shapely limbs, ere you had seen war, or war's dread deeds [*μέρμερος*, akin to *μερίζω*, *μέρμνα*]." 454. "For thus I will

speak out, and it would have also been accomplished: ye would not, after having been smitten by my thunderbolt, have returned to Olympus in your chariot." 463. "Full well do even we (ourselves) know, that [*ῥ* = *ῥι*] thy might is unyielding." 470. "By the morrow's dawn thou shalt verily (*δη*) see, should it be thy wish, the all-powerful son of Cronus, even to a still greater degree, slaughtering the wide army, &c." 474. "Before that Peleus' son hath raised himself at the (very) ships (*ὄρθαι*, not *ὠρθαι*, should be read here. It is the syncopated second aor. infinitive for *ὄρεσθαι* and so *ὠπρο*, for *ὠπρο*, is the second aor., not the pluperfect)." 477. "For thus it is ordained by heaven; but thine anger I regard not." 480. "The high-careering Sun-God [th. *ὑπὲρ ἰών*. But the long *ι* of the penult shows it should be written with a capital letter. Ὑπερίων, contr. for Ὑπεριωνίων, son of Hyperion, like Μολίων]." 483. "Since there is not aught more shameless than thou [*ἄλλο*, neuter, as in *varium et mutabile semper fœmina est*, of Virg.]."

Νῶϊ ἐὼ Διὸς ἅντα βροτῶν ἔνεκα πτολεμίζειν.
 Τῶν ἄλλος μὲν ἀποφθείσθω, ἄλλος δὲ βιώτω,
 "Ὅς κε τύχη· κείνος δὲ, τὰ δ' φρονέων ἐνὶ θυμῷ, 430
 Τρωσὶ τε καὶ Δαναοῖσι δικάζέτω, ὥς ἐπιεικές.
 "Ὡς ἄρα φωνήσασα, πάλιν τρέπε μώνυχας ἵππους.
 Τῇσιν δ' "Ὡραι μὲν λῦσαν καλλίτριχας ἵππους·
 Καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίῃσι καπησιν·
 "Ἀρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα. 435
 Αὐταὶ δὲ χρυσέοισιν ἐπὶ κλισμοῖσι κάθισον
 Μίγδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.
 Ζεὺς δὲ πατὴρ "Ιδῆθεν ἐϋτροχον ἄρμα καὶ ἵππους
 Οὐλυμπόνδε δῶκε, θεῶν δ' ἐξίκετο θώκους.
 Τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς "Εννοσίγαιος, 440
 "Ἀρματα δ' ἄμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας.
 Αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
 "Εἴζετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' "Ολύμπος.
 Αἰ δ' οἶαι Διὸς ἀμφὶς "Αθηναίη τε καὶ "Ηρη
 "Ησθην, οὐδὲ τί μιν προσεφώνεον, οὐδ' ἐρέοντο· 445
 Αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·
 Τίφθ' οὕτω τετίησθον, "Αθηναίη τε καὶ "Ηρη;
 Οὐ μὲν θην κάμετόν γε μάχῃ ἐνὶ κυδιανείρῃ
 "Ολλῦσαι Τρῶας, τοῖσι κότον αἰνὸν ἔθεσθε.
 Πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι, 450
 Οὐκ ἄν με τρέψειαν, ὅσοι θεοὶ εἰς' ἐν "Ολύμπῳ.
 Σφῶν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
 Πρὶν πόλεμόν, τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.

430. Kennedy argues for the construction he proposes, on the ground that *Homerus viz unquam articulo praepositivo utitur*; surely the article is used *demonstratively* (its usual sense in Homer) enough, according to the rendering *cogitans ILLA quae sua sunt*.

441. Λῖς, "a lion;" but λῖς, a shortened form for λισσῇ, λεία, "smooth," to which belong the Homeric λῖρι, λίτα, of which no nominative is found in use, but τὸ λῖ, or λῖ, a substantive, may be assumed, a shortened form for

λίσσων, like βρῖ for βριθύ· λίτα is, of course, an accusative plural (see Wolf. *Anal.*).

448. Ἢν, akin to δῆ, expresses strong conviction, used chiefly in the Sicilian dialect (hence in Theocritus often); but also in Epic, as an enclitic, whence it was introduced as a mere suffix into Attic, in its enclitic form θέν (as δῆθεν, δῆπουθεν); δῆ, a shortened form of ἤδη, or lengthened from δέ, can never stand at the beginning of a sentence (except in the epic phrases, δῆ τότε, *tum vero*, δῆ γάρ,

ὦδε γὰρ ἐξερῶ τὸ δέ κεν τετελεσμένον ἦεν
 Οὐκ ἂν ἐφ' ὑμετέρων ὀχέων, πληγέντε κεραυνῶ, 455
 Ἄψ ἐς Ὀλυμπον ἵκεσθον, ἵν' ἀθανάτων ἔδος ἔσθιν.
 ὦς ἔφαθ'· αἱ δ' ἐπέμνυξαν Ἀθηναίη τε καὶ Ἥρη·
 Πλησῖαι αἶγ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 Ἥτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἶπε,
 Σκυζομένη Διὶ πατρὶ, χόλος δέ μιν ἄγριος ἦρει· 460
 Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ξείπεις ;
 Εὖ νυ καὶ ἡμεῖς ἴδμεν, ὃ τοι σθένος οὐκ ἐπιεικτόν·
 Ἄλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 Οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται. 465
 Ἄλλ' ἦτοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·
 Βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥτις ὀνήσει,
 ὦς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 Ἡοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470
 Ὀφθαί, αἶκ' ἐθέλησθα, βοῶπις πότνια Ἥρη,
 Ὀλλύνυ' Ἀργείων πούλυν στρατὸν αἰχμητῶν.
 Οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἔκτωρ,
 Πρὶν ὤρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα,
 Ἥματι τῷ ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνῃσι μάχωνται, 475
 Στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλοιο πεσόντος·
 ὦς γὰρ θέσφατόν ἐστι· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 Χωρόμενης, οὐδ' εἰ κε τὰ νείατα πείραθ' ἴκηαι
 Γαίης καὶ πόντοιο, ἵν' Ἰαπετός τε Κρόνος τε

jam enim), but, generally after the word to which it immediately belongs. Kühner's *Gr. Gr.* by Jelf.

455. Πληγέντε for the feminine, as often, especially in the plural.

475—6. The spuriousness of these lines was recognised even by the ancients. Müller's objection is, that the *secret counsel of Zeus* was to be kept concealed from the gods, and even from Thetis, and was only communicated to Heré in the middle of the poem; in his continued postponement of the crisis, and his scanty revela-

tion as to the plan, the author shows his perfect acquaintance with all the mysteries of poetic composition.

479. In the genealogy of Japetus in Hesiod's *Theogony*, Müller thinks are preserved the remains of an ancient poem on the *lot of mankind*. Japetus is the "fallen man" (from *ιάπτω*, root *ΙΑΠ-*), the human race deprived of former happiness; his sons, Atlas and Menœtius, represent the *θυμός* of the human soul; Atlas (*ῥαῖναι*, *ΤΑΑ-*), "the enduring spirit," to

Ἕμενοι, οὐτ' αὐγῆς ὑπερίονος Ἡελίοιο 480
 Τέρποντ', οὐτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς.
 Οὐδ' ἦν ἐνθ' ἀφίκηαι ἀλωμένη, οὐ σεν ἔγωγε
 Σκυζομένης ἀλέγῳ, ἐπεὶ οὐ σέο κύντερον ἄλλο.

whom the gods allot the heaviest burdens; Menœtius (μένος and οἶτος), "the confident spirit," which Zeus hurls to Erebus. Prometheus and Epimetheus personify νοῦς the former, "prudent foresight;" the latter, "the worthless knowledge which comes after the deed," so that the benefits the human race gain by the one brother are lost by the other. As Κρόνος and χρόνος are connected, so Donaldson connects Sātumnus with sæculum (so æternus with ævum, sc. ævitermus). But others connect it with satio, "sowing," as an agricultural god.

483—561. 485. "Sank in ocean." 486. "Unfurling sable night o'er the bounteous earth (*lit.* "zea-giving," th. ζεῖά, a kind of grain: by implication also "life-giving"): from the Trojans on the one hand naturally (μὲν ῥα expresses "as being conquerors") light retired against their will; but to the Achæans welcome, thrice-prayed-for, came on gloomy night." 494. "Before the shaft shone the spear-head, and round it ran a golden ring." 500. "Which now hath been the chief means of preserving." 502. "But, as it is so (ἦτοι), let us now, in the first place (μὲν), yield, &c." 507. "And, moreover [ἔπει, sc. τοῦτοις], collect much wood." 512. "That they may not, without at least an effort on our part, unmolested embark in their ships; but that some one of them at least may digest a weapon (i. e. have a wound to nurse or heal) even at home." 515. "When in the act of leaping on board his ship, in order that even

any other foreigner may have a horror of waging, &c." 517. "Let the heralds proclaim that the youths in their first prime and the grey-headed seniors shall keep watch." 520. "Let those of the feebleness severally kindle in their respective mansions a large fire; and let there be (thus) kept a constant watch" (or, φυλακὴ may mean the persons, as the Lat. custodia for custos, "let there be appointed a guard.")." 523. "Let it be so arranged, as I advise; let, then, the plan, which is suited for the present, be ratified [*dictum sit = ratum sit*, Kennedy, which seems to me a more senseless repetition of the previous line; but Eustathius explains it by *hyperbaton*, δ μὲν λόγος, ὃς νῦν εἰρημένος ἐστίν, ὑγιὲς ἐστω. I propose to explain it thus; "let me have discussed heretofore the plan which is suited for the present; but the plan which is adapted for the morrow, I shall announce among the steed-taming Trojans." Somewhat similar is the use of εἰρῆσθαι in Eurip. Hecuba, 236, σοὶ εἰρῆσθαι χρεῖων, "it behoves thee to have done speaking;" and εἰρηται γὰρ in 1267, "I have done speaking." So here, "now that I have discussed the plan which is suited for the present, let me have done; but the plan, &c.")." 525. "I confidently hope, that by prayer to Zeus and the other gods, I may succeed in driving out from hence these fate-instigated dogs." 529. "But, however, we will guard ourselves." Heyne would read ἡμῖς, which I prefer for two reasons; first, the context, from which it appears that

Ὡς φάτο· τὸν δ' οὔτι προσέφη λευκώλενος Ἥρη.
 Ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος Ἥελιοιο, 485
 Ἐλκον νύκτα μέλαιναν ἐπὶ ζεῖδωρον ἄρουραν.
 Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος· αὐτὰρ Ἀχαιοῖς
 Ἀσπασίη, τρίλλιστος, ἐπήλυθε νύξ ἐρεβεννή.
 Τρώων δ' αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,
 Νόσφι νεῶν ἀγαγὼν, ποταμῷ ἐπὶ δινήμεντι, 490
 Ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.
 Ἐξ ἱππων δ' ἀποβάντες ἐπὶ χθόνα, μῦθον ἄκουον,
 Τόν ῥ' Ἔκτωρ ἀγόρευε, Διὶ φίλος· ἐν δ' ἄρα χειρὶ
 Ἐγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 Αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης· 495
 Τῷ ὄγ' ἐρεισάμενος, ἔπεα Τρώεσσι μετηύδα·
 Κέκλυτέ μεν, Τρώες καὶ Δάρδανοι ἦδ' ἐπίκουροι,
 Νῦν ἐφάμην, νῆας τ' ὀλέσας καὶ πάντας Ἀχαιοὺς,
 Ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἡνεμόεσσαν·
 Ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500
 Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.

Hector's order to the Trojans to establish the watches, was not to guard themselves, but to watch against the enemy attempting to flee away unobserved; secondly, the reading *ἡμίας*, would require the middle *φυλαξόμεθα*, so as to be *reflexive*, but *φυλαξόμεν ἡμῖες αὐτούς* is quite correct, "*we will watch them*," sc. these *κύνας κηρεσσιφορήτους* he had just spoken of, and *ἡμῖες* forms a good antithesis to *αὐτούς*. 535. "He will let be seen his valour [the force of the middle]." 539. "Would that I were, on this condition [so the Lat. *sic*; as, *sic te diva potens Oypri . . . regat*. Hor. *Carm.*], exempted from mortality and old age during all days, and were honoured as are Athenē and Apollo, on condition (I say; *ὥς* is resumptive of the previous *ὥς*) that this day entails ruin on the Argives." 542. "Shouted in acclaim [*κελαδέω*, akin to *εἰλομαι*, *καλέω*, *κελαρύζω*,

is properly used of the sound of *ushing water*; so *ἐπιφρόθω* had a similar succession of meanings]." 543. "They loosed from under the yoke." 547. Ἐπὶ, sc. *τούτοις*, "besides, in addition to these, they collected, &c." 551. "And as when around the bright-shining moon the stars in heaven show themselves in their full splendour, and when the æther is unagitated by a breeze, and all the eminences [*ἐκ . . . ἔφανε*n, *tnesis*] stand forth to view distinct, and the projecting headlands and woody dells; and from heaven ["heavenward," Lidd. and Scott.] the immeasurable æther bursts to view from beneath [The æther is the upper and purer air, often intercepted by the thick lower air. When this *breaks away* you see the pure æther: *ὑπερράγη*, *ὑπορόγγυμι*, "to tear underneath."]." 560. Ἐρεπτόμενα, "champing."

487. So the Latin construction :

'Αλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ,
 Δόρπα τ' ἐφοπλισόμεσθ'· αὐτὰρ καλλίτριχας ἵππους
 Λύσασθ' ὑπ' ἐξ ὀχέων, παρὰ δὲ σφισι βάλλετ' ἐδωδήν·
 'Εκ πόλιος δ' ἄξασθε βόας καὶ ἱφια μῆλα 505
 Καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε,
 Σῆτόν τ' ἐκ μεγάρων ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
 "Ὡς κεν παννύχιοι, μέσφ' ἡοῦς ἠριγενείης,
 Καίωμεν πυρὰ πολλὰ, σέλας δ' εἰς οὐρανὸν ἵκη·
 Μῆπως καὶ διὰ νύκτα κερηκομόωντες Ἀχαιοὶ 510
 Φεύγειν ὀρμήσονται ἐπ' εὐρέα νῶτα θαλάσσης.
 Μὴ μὰν ἀσπουδὶ γε νεῶν ἐπιβαῖεν ἔκκηλοι·
 'Αλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσση,
 Βλήμενος ἢ ἰῶ, ἢ ἔγχρ' ὀδυρόεντι,
 Νηὸς ἐπιθρόσκων ἵνα τις στυγέσῃ καὶ ἄλλος 515
 Τρωσὶν ἔφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἄρηα.
 Κήρυκες δ' ἀνὰ ἄστυ Διὶ φίλοι ἀγγελλόντων,
 Παῖδας πρωθήβας, πολιοκροτάφους τε γέροντας
 Λέξασθαι περὶ ἄστυ, θεοδμήτων ἐπὶ πύργων.
 Θηλύτραι δὲ γυναικες ἐνὶ μεγάροισιν ἐκάσθη 520
 Πῦρ μέγα καιόντων· φυλακὴ δὲ τις ἔμπεδος ἔστω,

ut labor exaequatus cum imperatore
... volentibus esset. Sallust.

502. So Virg. *Ecl.* viii. 88,
 "Nec serae meminit decedere nocti."

509. Πυρὰ, ὦν, "watch-fires,"
 used by Homer only in the accusative.
 No singular πυρὸν is found.
 Hence Passow thinks πυρὰ a case
 of πῦρ but the accents being different
 show that they were regarded as
 distinct forms. See Lidd. and Scott's *Lex.*

510. Kennedy, in opposition to
 the Scholiast's explanation (διὰ
 νύκτα, ἀντὶ τοῦ, διὰ νυκτός), trans-
 lates διὰ νύκτα by "during the
 night," and διὰ νυκτός, "by the aid
 of the night;" but this is not quite
 correct, for we do find διὰ with a
 genitive expressing *time*, as well
 as *agency*; but with this differ-
 ence, διὰ with the accusative does
 not express *continuance*, which διὰ

with the genitive does; thus δι'
 ἡμέρας is "throughout a *whole*
 day," διὰ βίου, "throughout life;"
 I grant, however, διὰ is often used
 with the genitive of the *agent* or
means (as he wishes to interpret
 it), but not with a *genitive of time*
 in the sense he desires; διὰ with
 an accusative of time means *during*,
by, as here, *by night*, and not
 "during the *whole* night," which
 would be expressed by διὰ νυκτός
 (taken as a genitive of time). In
 fact διὰ νύκτα expresses his fear of
 the Greeks flying in the *course of*
the night, not *all night*, which
 would make nonsense. Διὰ with
 a genitive (other than time) signi-
 fies an *instrument*. With the ac-
 cusative it signifies an *occasion* or
object, "for the sake of" which a
 thing is done.

519. Λέγομαι, "to lie down," is

Μὴ λόχος εἰσέλθῃσι πόλιν, λαῶν ἀπεόντων.
 ὦδ' ἔστω, Τρῶες μεγαλήτορες, ὡς ἀγορεύω.
 Μῦθος δ', ὃς μὲν νῦν ὕγιής, εἰρημένος ἔστω·
 Τὸν δ' ἡοῦς, Τρῶεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 525
 Ἐλπομαι, εὐχόμενος Διὶ τ', ἄλλοισί τε θεοῖσιν,
 Ἐξελάαν ἐνθὲνδε κύνας κηρεσσιφορήτους,
 Οὓς Κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.
 Ἄλλ' ἦτοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς·
 Πρωτ' δ' ὑπνοῖοι σὺν τεύχεσι θωρηχθέντες 530
 Νηυσὶν ἐπὶ γλαφυρήσιν ἐγείρομεν ὄξυν Ἄρηα.
 Εἴσομαι, αἱ κε μ' ὁ Τυδείδης κρατερὸς Διομήδης
 Ἰὰρ νηῶν πρὸς τεῖχος ἀπώσεται, ἥ κε νῦν ἐγὼ τὸν
 Χαλκῷ δηώσας, ἔναρα βροτόεντα φέρωμαι.
 Αὔριον ἦν ἀρετὴν διαείσεται, αἱ κ' ἐμὸν ἔγχος 535
 Μείνῃ ἐπερχόμενον· ἄλλ' ἐν πρώτοισιν οἴω
 Κείσεται οὐτήθεις, πολέες δ' ἀμφ' αὐτὸν ἐταῖροι,
 Ἡελίου ἀνιόντος ἐς αὔριον· αἱ γὰρ ἐγὼν ὡς
 Εἶην ἀθάνατος καὶ ἀγήραος ἡματα πάντα,
 Τιοίμην δ' ὡς τίετ' Ἀθηναίη καὶ Ἀπόλλων, 540
 Ὡς νῦν ἡμέρῃ ἦδε κακὸν φέρει Ἀργεῖοισιν.
 Ὡς ἔκτωρ ἀγόρευ'· ἐπὶ δὲ Τρῶες κελάδησαν.
 Οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 Δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος·
 Ἐκ πόλιος δ' ἄξαντο βόας καὶ ἱφία μῆλα 545
 Καρπαλίμως· οἶνον δὲ μελίφρονα οἰνίζοντο,
 Σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο·
 Κνίσσῃ δ' ἐκ πεδίου ἄνεμοι φέρουν οὐρανὸν εἴσω.
 Οἱ δὲ, μέγα φρονέοντες, ἐπὶ πτολέμοιο γεφύρας
 Εἶλατο παννύχιοι· πυρὰ δὲ σφισι καίετο πολλά. 550
 Ὡς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην
 Φαίνεται ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ,

quite distinct from λέγομαι, *to speak*; the root of the former appears in λέχος, ΔΕΧ-; compare δέχομαι, δέξομαι, δεγμένος. Buttm. *Lexil.*

530. Πρωτ', or, as Buttmann and Ruhnken prefer to write it, πρῶ, Lat. *prandium* (πρὰν, πρὶν), *pruina*. Ὑπνοῖοι, an adjective of time

for an adverb; so Hor., *nec ves-pertinus circumgemit ursus ovile*.

548. Here follow five lines in Aristarchus' edition; they are now pretty generally acknowledged as spurious.

551. Σελήνη, akin to σέλας, ἔλη, εἴλη, ἥλιος, The Lat. *luna* is evidently the same as σε-λήνη,

Ἐκ τ' ἔφανεν πᾶσαι σκοπιαί, καὶ πρόωνες ἄκροι,
 Καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερβράγη ἄσπετος αἰθήρ,
 Πάντα δέ τ' εἶδεται ἄστρο· γέγηθε δέ τε φρένα ποιμήν·
 Τόσσα, μεσηγνὴ νεῶν ἡδὲ Ξάνθοιο ῥοάων, 556
 Τρώων καίωντων πυρὰ φαίνεται Ἰλιόθι πρό.
 Χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίεται· πᾶρ δὲ ἐκάστῳ
 Εἶταο πεντήκοντα, σέλα πυρὸς αἰθομένοιο.
 Ἴπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ δλύρας, 560
 Ἐσταότες παρ' ὄχεσφιν, ἐϋθρονον Ἠὼ μίμνον.

both being the female forms of *ἥλιος* and *σολ* respectively, as Janus (=Dianus from a root ΔΙΥ-, a god of *heaven and light*), Diana. We usually, in all polytheisms, find sets of duplicate divinities, male and female.

553. So Lucret, *sine nubibus æther integer, et largè diffuso lumine ridet*.

554. Νάπαι. Th. νάω, ναῖω, to flow; dells in which water flows.

555. As ὁρᾶν refers to the object, ἰδεῖν refers to the subject. Ἰδεῖν does not occur in the present; for there exists in it the no-

tion of a thing past, the having seen something whereby we now know it, and it appears to us: so that οἶδα, ἰδεῖν, is present time. The present passive here is no objection to this statement. For the idea is, not that we see a thing, but that its *ειδος*, species or image, is presented to the mind and appears. Tittmann.

561. The spondaic ending of this hexameter happily expresses the impatient longing for dawn. The rule in such lines is, a dactyl should precede the two final spondees.

QUESTIONS ON THE INTRODUCTORY EXTRACTS.

BLACKIE's theory of the composition of the *Iliad*?

Argument from the consistency of the characters maintained throughout?

Grote's objection from Achilles' character in the 9th B. is invalid?

The inconsistencies objected to by Wolf are an argument more against, than for, the first construction of the poems being due to Pisistratus?

Six periods have been distinguished in the history of Greek literature?

Internal arguments in favour of the unity of the *Iliad*?

The real question as to the parts capable of being dispensed with, is not that one which Grote represents it? Illustrate in the episode of the exploits of Diomedes how a part is proved to be an organic portion of the whole? The absence of Achilles assumed from the 2nd to the 18th books, supports the same view? The review of Greek chiefs in Priam's conversation with Helen would be an absurdity on any other hypothesis?

Improbable assumptions necessary to be made in subdividing Homer's personality? Anomaly of the humiliation of the Greek arms during so much of the poem can only be accounted for by supposing the unity of the poem?

Greater difficulties attend the supposition of the Catalogue being a separate poem or fragment than that of maintaining its genuineness? It is not unnecessary, and would possess one special interest to a Greek audience, which would prevent its being thought prolix?

Objections to the Catalogue of the Trojans?

Undoubted allusions in Homer to writing? The Old Testament affords evidence of the likelihood of letters at an early period having passed from the Hebrews to Greece?

Other occasions of recitation besides the banquet? What great step was thus taken in exalting ballad or rhapsodical poetry?

One element of human feeling noticed by Homer and omitted by Shakspeare? (Mure.)

Literary and political effects of the publication of Homer's poems by Pisistratus? One fact of internal evidence shows that, though published by Pisistratus, they can hardly have been then for the first time put together by him?

Who introduced them into Greece, and in what form? How had they fallen into this state? Service rendered by Pisistratus, and with what drawback?

QUESTIONS ON THE NOTES.

a'.

WHAT were the three leading theories as to the authorship of the Homeric poems? In what state were they before Pisistratus? Bentley's theory? Derive and explain the word "Ὅμηρος"? Niebuhr's opinion? Explain the term *χωρίζοντες*?

Müller's explanation of the fact that, though intended to set forth the anger of Achilles, the poem is an Iliad, not an Achilleid? What constitutes the *κάθαρσις* of the poem? Two reasons assignable for the extension of its plot beyond what was originally intended?

Of the Cyclic poets, who discussed the events subsequent to, and who those anterior to, the Iliad? Define the Cycle? Distinguish *κύκλιοι* and *κυκλικοί*

Three classes of poetry have been distinguished? To which does the Iliad belong?

'Ραψωδία.—The several derivations assigned for the word? Three classes of Rhapsodists have been distinguished? Explain the word *ἀρνηδοί*? Distinguish *δοιδή* and *ἔπη*? Explain why Rhapsodists are called *στιχῳδοί*? Müller's explanation of *ράπτειν δοιδήν*? Dissen explains Pindar's *ραπτῶν ἐπέων δοιδοί* in conformity with this?

When and by whom was the division into books made, and why did he name them after the letters of the alphabet? Apion's absurd argument to prove the division was intended by Homer himself?

Hermann's theory as to the authorship of the Homeric poems? Thirlwall's? He assigns a cogent reason against supposing a multiplicity of authors?

Müller divides the dialects of Greece into two great classes? Under which class falls the Æolic? How distinguished from the Doric? Characteristics of Ionic? By whom spoken? Explain the fact of the ancient Epic poems being in this dialect, though the Ionians themselves are scarcely mentioned? How does Herodotus' Ionic differ from Homer's?

Who occupied the Peloponnese before the Dorian invasion, and whither did they retire after that event? Causes of the Ionic migration? Derivation of *Ἀχαιοί*? Terms in Greek analogous to the Latin *optimates*? Derive *ἰάλλω*?

Thiersch's rules for the omission of the augment in Homer? Line 5.

In what especially, according to Müller, does Homer show his skill as regards the development of his plot? A passage in the 8th Book seems an objection? Penn's "primary argument of the Iliad?" How does he understand the clause *Διὸς . . . βουλῇ*? Coleridge's objection? Müller's justification of the extension of the poem beyond the death of Hector? Of the two species, the *μύθος ἀπλοῦς* and *διπλοῦς*, under which does the Iliad fall, and under which the Odyssey? 5.

Distinguish *τὲ . . . καὶ*, *τὲ . . . τὲ*, *καὶ . . . καὶ*, and derive *τὲ*, *que*. The use of *F* in Homer? The three archaic letters of the Greek alphabet? Representative of the *F* with the Dorians? Distinguish proper and improper hiatus. How the former is obviated in Homer? Donaldson's theory of the Digamma accounts for the various sounds attributed to it? Why called the Æolian Digamma? Its representative in Latin? Reasons for its not now appearing in Homer? 7.

Explain the fable of Apollo being son of Latona? Also that of the floating isle of Delos? How is the article used in Homer, and what class of writers comes nearest his use of it? 9.

Distinguish *λύω*, *λύομαι* (pass.), *λύομαι* (mid.); *διδάσκω*, *διδάσκομαι* (pass.), *διδάσκομαι* (mid.); *χρήσσει*, *χρήσασθαι* *τίσαι*, *τίσασθαι* *δάνεισαι*, *δανείσασθαι*? Explain *θυγάτηρ* and *θυγάτερες*? Derive *ἀποινα*? 13.

Explain 'Εκηβόλος, 'Εκατος, 'Εκάτη? Th. of 'Απόλλων (Müller)? 14. Describe the *ικετήρια*? 15.

Give the meanings and corresponding derivations of *μὲν* and *δέ*? 18.

What poets, according to Müller, established the Olympian council of gods, the worship of the Muses, and the first germs of the Epic style, and prove it? Why are the Muses called *Pierides*?

Explain the Greek genitives ending in *-σιο*, according to Donaldson? What were the other endings of the gen.? How does Thiersch suppose the inflexions of nouns to have been formed? 19.

Distinguish *πόλις* and *ἄστυ*, and what Lat. words correspond respectively? 19.

Explain the usage of the infin. for *imperat.*, and the *historic* infin. for the imperf. indic.? 20. Radical idea of *ἄζομαι*, *ἄγαμαι*, and *ἄγνός*? 21.

Müller's derivation of *Ζεύς*? Explain the Lat. forms *Jovis*, *Janus*? Analogy confirms this view? Another probable derivation of *Jupiter*? 21. Latin corresponding expression for *εὐφήμει*? 22. How does Buttmann regard such forms as *δέχθαι*, *δέξο*, *εἰδέμην*? 23.

Distinguish *οὐκ* and *μή*? Th. of the latter? When used in interrogation? Derive the Latin words *ne* and *num*? Analogous interchange of *n* and *m*? 24.

What is the quantity of the penult of verbs in *-άνω*? 24.

The quantity of *ἴημι* in Homer? What in Attic? 25.

The derivation and construction of *χραιομεῖν* (Buttm.)? 28.

Distinguish *εἰμι* and *εἰμί*? Usual meaning of the former? 29.

Explain such forms as *τηλόθι* (Donaldson)? 30.

Ἰσδὼν ἐποιχομένην.—The force of *ἐπι* in the compound? 31.

Different meanings of *ἀντιάω* with the gen., dat. and accus.?

Construction of *μή* prohibitory? Distinguish *μή τύπτε* and *μή τύψης*? 32.

Explain *νέηαι*, and why *νέγ* the modern form has a *iota subscript*? Original verb personal endings of the act. voice? Passive endings? The original conjugation ended how, and prove it from three considerations? 32.

Is *ἀκίων* a participle? Prove it? Its derivation? 34.

Distinguish *θῖν* and *ἄκτῃ*? 34. Derive *θάλασσα*?

Τὸν for *ὅν*. Explain this *Idiom* (Kühner)? What class of Attic writers alone admits this idiom, and with what restriction? 36. How does Donaldson explain the termination of possessives, ex. gr. *δημόσιος*, *μέος*? 37.

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An argument has been adduced from l. 649 by the *χωρίζοντες*? Also from l. 626? Is it a sound argument? A difference exists between the catalogue and Iliad as to the subjects of Meges? Which is the later tradition? 627. *Ὀδυσσεύς*, Ulysses. Analogous changes of *l* and *d*? 631. Derive *αἰγίλιψ*? 633. Peiræus? *Ἠπειρος*? 635. Scan line 651. In what sense is *ἀγέρωχος* used in Homer? 654. Triple division of the Dorians?

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Explain *φάλος* (derive it?), *φάληρος*, *φάλαρα*, *κῶνος*, *ἀμφίφαλος*, *τετραφάληρος*, *τρυφάλεια*, and *καταῖτυξ* according to Buttmann? Lidd. and Scott differ from him? Distinguish the first from *φαλός*? 362.

Distinguish *Φάγω* and *ἄγω*? 367. Derive *Ἀφροδίτη*? 374. Distinguish *κείνη* and *κείνη*? 376.

Distinguish *ἀήρ* and *αἰθήρ*? Voss corrects the vulgar opinion as to

the use of the former as a masc. and as a fem.? Explain and illustrate the phrase *ποῦ γῆς, πῇ πολίων*; also *πον, ποι, πη*? 399. Why do verbs of contact, according to Kühner, govern the genitive? 385.

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Rule for the quantity of a short vowel preceding a mute and liquid in Homer? In succeeding authors? Exceptions? 414.

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Explain and account for the form *δειδέχεται*? 4. Derive the epithet *Ἀλαλκομενής*? 8.

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Müller ingeniously accounts for the vindictive character that *Heré*, the goddess of marriage, assumes in Homer? Also for the so-much-complained-of immorality of Olympus? 24.

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Radical idea of *πικρός, ἑχέπικρής, &c.*? 118.

Distinguish *μαζός* and *μαστός*? 123. *βιός* and *βίος*? 125.

Distinguish *ὁ λευκός ἵππος* from *λευκός ὁ ἵππος*, *Κῦρος ὁ βασιλεύων* from *βασιλεύων ὁ Κῦρος*? What is the principle involved? 129.

Distinguish *ζώστηρ* and *ζώνη*? 130.

Distinguish the *θώραξ στρεπτός* from the *στατός*? 133. In what light does Buttmann regard the long penult of the form *ἐρῦτο*? 138.

What are the only real passive forms, according to Kühner? Prove it? Why have few verbs both a passive and active 2 aorist? Formation of 1 aorist pass.? Analogy in Latin? Distinguish *ἰφάνην* and *ἰφάνθη*? 146.

Different explanations are given of *πολυδίψιον*? A historical tradition favours one of them? Other readings? 171.

Buttmann's opinion as to the pronunciation of the diphthongs *æ* and *æ*? 175. His explanation of *ὑπερηνορέων*? 176. Derive *παπταίνω*? 200. Derive *χραιομεῖν* and *βοηθεῖν, Χάρων* and *Χάρυβδις*? 222.

Different construction of *μεθίημι* and *μεθίεμαι*? 234.

Derive *ἰόμωρος*? 242. Also *τέθηπα, θάμβος*? 243. Distinguish *νέφος* and *νεφέλη*?

Buttmann's construction of 287? Different explanations of 306?

Original meaning of *φάλαγξ*? 281. Application of the word *Ἰδονες*? 328. Derive *περιώσιον*?

Four cardinal events in the chronology of the Heroic age? 378.

Is it true that prepositions govern cases? 384.

Original sense and derivation of *ἐπὶ ῥόθος*? 390.

Distinguish *τὸ πρῶτον* and *τοπρῶτον*: also, *τὸ πρῖν* and *τοπρῖν*?

Derive *κρουνός*, *γυμνός*, and *ἔνος*? 454.

Distinguish *περάσω* and *πεῶσω*? 460.

Explain and derive *εἰαμένη* according to Buttmann and others? 483.

Derive *ἐναίρω*? 488. Kennedy distinguishes between *κατὰ τοῦ* and *κατὰ τόν*? Donaldson's distinction between them? 489. How does Porson explain the construction of a double accusative, the one of the *person*, the other of the *thing*, following after a verb? 501.

Explain and illustrate *παρ' ἵππων*? 500.

Creuzer's account of *Τριτογένεια*? 515. Distinguish *ἄχρι* and *μέχρι*?

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By whom was Pisistratus assisted in his revision of the *Iliad*? Whence arose the division into rhapsodies? What must first be proved, before Pisistratus can be acknowledged as architect of the *Iliad*? (Grote.)

Derive and explain *αἶμων*, *ὀξνόεις*, *λοχέαιρα*, *χραιομεῖν* (giving the construction of the latter), and *ὀργυῖα*? 1—83.

How do you account for the fact that Diomedes in particular is the hero who wars with deities? Müller notices an inconsistency in the narrative? How does he think it to have arisen? He considers this whole epistle *ἡ Διομήδους ἀριστεία* as an illustration of the second principle on which he justifies the poet's extension of his original plot of the *Iliad*? 1.

Distinguish *ἰδέ* and *ἴδε*? 3. What is the quantity of adjectives in *-ινος*? Derive *ἀλῖγκιος*? 5.

Give the rules for elision? How is the elision of the dative avoided? 5.

What constitutes the only real difference of conjugation (Donaldson)? 8.

Account for the hiatus at l. 12? Another reading is probable? Explain *Mamers* and *Mavors*? 31.

Derive the name *Ἀρτεμις*? 53. Also *μάρπτω*? 65.

Distinguish the usage of *ἐμοῦ*, *ἐμοί* from that of *μοῦ*, *μοί*? 84—158. Describe the *γάλα*? 99.

Proper meaning of *φθάνω*? Corresponding Latin and Greek terms? 119.

Rule for the use of the optat. and subj. after *ὅφρα*, *ἵνα*, *ὥς*? The exceptions are explicable by the general rule? 128.

From this rule an inference may be derived as to the real nature of the opt. and subj.? What, then, are the *only distinct* moods? 128

Distinguish *θύμος*, *θυμός*, and *φρήν*? 135.

Describe the position of the *ἀλλή*? The derivation of the word? 142.

Principle involved in the changes *ρέζω* or *ἔρδω*, *ρίξω* or *ἔρξω*, *ῥοργα*? 175.

Derive *ἔισκω*? 159—228. Derive *ἐχθρός*? Analogous Latin word? *Ἀέλωπις* is differently explained by different commentators? Derive *πέπλος*? 194. Also *κρίθη*? 196. Buttmann's account of *ἄδην*? Quantity of the penult? 203.

Peculiar adaptation of the hexameter to epic poetry? Define an epic period? To what *γένος* does it belong? Aristotle's praise of it? 223. Derive *σιγαλόεις*? 226.

Illustrate from analogy the connexion of the forms *ἡμβροτον*, *μόρος*, *μὸρος*? Derive *ἀμαρτάνω*? 287. Also *ταλαύρινος*? 289. Explain the principle on which *μέλανος* becomes *κέλαινος*? Illustrate it by analogous changes? 303.

Kühner explains the junction of a plural verb to a dual subject? 275.

Buttmann's derivation of *ἀμαρτάνω* and *ἀμέρδω*? 287.

Derive *δίκη* and *χάρις*? The number of the Graces, recognised by the Greek worship, varied at different times? By whom, and where, was the number three fixed as their number? 338. What do they symbolize?

Quantity of *ἀλύω* in Homer and Attic writers? 352.

Derive *ἴρις*? An argument has been derived by the *χωρίζοντες* from her absence from the *Odyssey*? 353.

In line 358, the last syllable of *πολλὰ* is lengthened in thesis? Different modes of explaining this anomaly? Improper hiatus can hardly be called hiatus at all? 360.

Different explanations of *κέραμος* in 387? Derive *αἶσυλος*? 363—426.

Account for the form *ἀκήχεται*? 364. Derive *ἄρος*? 388. *Ἡερίβοια*? 389.

True light in which Hercules' adventures in the Peloponnesus ought to be viewed? Explain his affray at Pylos? How does Müller explain the mythe of his encounter with Hades? 396.

How do you account for the melancholy character of the *νόστοι*? 412.

Distinguish *ἀραιός* and *ἀραιός*? 425. Distinguish *διός* and *Διός*? 451.

Account for the form *γέγονα*? 426—498. Explain *θοός* (Buttm.)? 430. Distinguish *ἄζω* and *ἄζω*? 434.

Distinguish *ἦκα*, *οἴχομαι*, and *ἔρχομαι*? 478. Explain the phrase *ἄγω καὶ φέρω*? 484.

Buttmann's objection to the epithet *τηλεκλητοί* being applied to the allies? Rule for the accentuation of *κλυτός*? 491.

Different readings proposed for 487? Are they necessary? Explain and derive *φοιτᾶω*? 499—564.

Reason for Homer's avoiding the introduction of Dionysus and Demeter in the action of his poem? Müller accounts for her worship assuming the form of mysteries? Describe the *λεκμὸς vappus*? 500. Explain the mythe of Proserpine's abduction?

Explain, according to different commentators, *χρύσαορος*? 509.

Account for such forms as *ἐτραφέτην* for *ἐτραφήτην*? 555.

Inconsistency in l. 576, how accounted for? Distinguish *θεράπων* and *δοῦλος*? 580.

Derive *κύμβαχος*? 586. How is it that *ἑστήκειν*, *ἑστηκα*, have the meanings of imperf. and present? 587.

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True account of the labours of Hercules? Why twelve in number? Derive the name? 638. Is *βίη Ἡρακλεΐη* a mere periphrasis?

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Niebuhr's opinion of Virgil's chief deficiency compared with Homer? 678.

Derive ἡμαι? 693. Derive and explain δῆμος? Origin of the Panathenæa? Derive δῆμος? 710.

Explain the περίδρομοι δοῖαι ἀντιγες in l. 728?

Derive and explain ἄγρει in l. 765? Analogous changes? Derive ἵπτος and ἐπίσωτρον? 724.

Müller's opinion of the mythe of the Gorgon? Derive the name Perseus? His explanation of Πάλλας and Ἀθηναίη? Keightley's conjecture as to the Gorgon? His derivation for Περσεφόνη? Völcker's? 741.

Derive and explain προλείς? 743. Accusatives expressing to a place often have the preposition, which should precede, omitted; give instances in Latin, Greek, and English? 773.

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Compare the Iliad, Odyssey, Æneid, and Pharsalia, as regards the interference of gods in the action? 793. Ἄπτω and ἄπτομαι are followed by different cases; the difference in their meaning accounts for this? 799.

Explain the passage l. 802?

Through what countries was the worship of Cadmus and the Cabeiri brought to Samothrace, and by whom? 804. Derive ἐπιτάρβος? 808.

Derive ἐμμαπέως? 836. Ἀάζομαι? 840. Explain and illustrate by a Latin parallel the construction of καύματος? 865.

Derive μινύρομαι? 864—909. Ἐρεβος? 864. What was probably the original form of the imperf. of εἶμι? 887. Distinguish παύω, παύομαι (pass.), and παύομαι (middle)? 909.

Jupiter is not said to collect τὰ νέφη, but τὰς νεφέλας, why? 888. Distinguish πόλεμος and μάχη? 891.

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Derivation and construction of ἀρκέω? Is it synonymous with the Latin arceo? Distinguish δόμος and δόμοι in Homeric usage? Latin parallel distinction? They are often understood before a gen.; give a parallel? 1—76.

Donaldson's derivation for βλάπτω? Distinguish ἀδικεῖν and βλάπτειν? Buttmann's derivation for the latter? 39.

Reconcile the inconsistency of the sentiment in l. 128, with Diomedes' practice in the 5th Book? Müller's hypothesis is unnecessary; why? The only separate songs in the Iliad? (Grote.)

The fable of Bacchus' expulsion from Thrace, by Lycurgus, derives light from a story told by Plutarch? What branch of literature arose from the worship of Dionysus? How? 130.

Derive the name Διώνυσος? 132. Corresponding title of a Hindoo god?

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Buttmann's account of the forms *ἴδμεν*, *ἴσμεν*? The form *ἴσασιν* would seem to oppose this theory of the non-existence in Homer of a verb *ἴσμι*; how does he account for such forms as it and *εἴξασιν*? Accent confirms this view? 151.

Müller's derivation for *Σίσυφος*? 154. His father's name confirms this view? 154.

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True story of the Trojan war according to Herodotus? Was it known to Homer? Were the Cypriac verses Homer's? Bryant's theory of the Trojan war? Thirlwall's theory as to the origin of the legend? 291. Connexion of the Argonautic expedition with the Trojan? Fabulous character of Helen?

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Derive the name Acrisius, and explain the legend? 305.

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Two accounts are given as to the final destruction of the Trojan state which survived Ilium? Homer bears testimony to the existence of such a state? 448.

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Explain the *σχῆμα καθ' ὅλον καὶ μέρος*? 8.

Explain *ἐτραλκῆς*? 26. Distinguish *ὥς* accented from *ὡς* unaccented in meaning and derivation? 31.

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Three classes of adjectives according to Kühner? 1.

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[Remarks on l. 110.]

It strikes me that the apparent anomaly of the construction, whereby the fut. indicative is joined with ὄψα, ὤς, &c., may be satisfactorily explained by the principle so ably illustrated in a paper recently read before the Dublin University Philosophical Society, by Mr Hickie. It is the constant tendency of the Greek mind to throw into an *objective* form what *we* of northern less sunny climes, and, therefore, of a more reflective Germanic mould of mind, would write *subjectively*, as ex. gr., we should use the subjunctive in this case regarding the subsequent clause as a dependency of the preceding ὄψα "Ἐκτωρ ἰδεῖναι; but not so the Greek. So in the phrase ἵνα ἔτυπον (without ἄν), "in which case I *should* have struck," where *we* should say ἵνα ἄν ἔτυπον. It appears also in Virgil's (Ecl. I. 80) "*poteras* (for *possis*) *requiescere noctem*," and Horace's "*nil erat* (for *esset*) *in oculis*," Sat. I. 3. 17, and in Juvenal's "*his alias poteram—subnectere causas*" (for *possem*), Sat. III. 315. May not also the usage, whereby the Romans used the imperfect tense in letter-writing, putting themselves in the place of the person who received the letter, and using the tense which would be proper when it came to his hands (ex. gr. Hor. Epist. I. 10. 49, *hæc tibi dictabam*, where *we* should use *dicto*), be explained on this principle ? The principle, however, has a much wider range in Greek than in Latin, which is quite in consonance with the characteristic differences of the Roman and Grecian mind. The *apparent* exceptions to the rule—that ὄψα, ἵνα, &c., after a past tense, are followed by the optative, after a present or future tense by the subjunctive—on this principle become quite reconcilable with the general rule. In fact, in one case the *objective*, in the other the *subjective*, principle gains the ascendancy. See my note on ε'. 127-8, where Athené uses, not the optative, which would be the tense that should *subjectively* (according to the general rule) succeed ὄψα after the past tense ἔλον, but the subjunc. γιγνώσκεις, which *objectively* follows from the design and object, in fact, the *objective* purpose. The object of her having taken off the mist from his eyes is not that he *might*, but that he *may* know. Perhaps it would be more correct to say, that both cases are *subjective*, but in one case the *subjectivity* is more immediately palpable than in the other.

SYNOPSIS OF

GROTE'S HOMERIC THEORY.

THE following pages are designed as a brief synopsis of Mr. Grote's Homeric theory. The great cost of the original work utterly prevents its reaching the hands of the majority of students. The number of other works requisite to be *made up*, as collateral matter, deters many from entering on volumes of so formidable a shape. To both classes it is hoped this little outline of his theory will prove acceptable, and urge them also to peruse his whole most masterly and philosophical composition.

X. X.

1. Greek Epic poetry is divided into two great classes ?
What is the difference between them ?

The two classes of Epic poetry are the *Homeric* and *Hesiodic*.

α'. Homeric is confined to one particular event, and had partial unity.

β'. Hesiodic=Genealogical, &c., and strung together distinct events without any concentration of interest.

2. *Between* these classes other poems intervene ; name them ?

But there were many gradations between these two, as the *Heraclids*, *Theseids*, &c., each including the biography of one hero.

3. Does Horace favour Hermann's opinion as to the relative antiquity of Mystic and Epic poetry ?

Didactic and mystic poetry, though considered by the Greeks and by Hermann to have preceded the *narrative* poetry, is later as a genus—Horace is in favour of their antiquity. A. P. 392.

4. Enumerate the other poems on the war of Troy, and their respective authors and ages ?

On Troy alone there were five other poems.

First	I. Cyprian verses,	} <i>Arktinus</i> , 1st or 9th Olymp.
	II. Aethiopis and capture of Troy,	
	III. Little Iliad,	
	IV. <i>Noëtoi</i> ,	
Latest	V. Telegonia,	<i>Lesches</i> , 13th Olymp. Hagias of Træzen. Eugammon, 666 B. C.

5. Name the first Epic poet whose date can be authoritatively ascertained ?

The first Epic poet whose date can be fixed by any authority is ARKTINVS of Miletus, placed by Eusebius in Olymp. I. ; by Suidas in Olymp. IX.

6. What species of poetry arose on the decline of the Epic ? What date ?

The vein of Epic poetry had ceased almost about the XIII. Olymp., and *Lytic*, *Iambic*, *Choric*, and *Elegiac* were arising.

7. Earliest *prose* writers of Greece ?

At the commencement of prose writing, *Hekataeus* and *Pherecydes* endeavoured to extract from old fables a continuous narrative.

8. What was the Epic Cycle? By whom compiled?

And so the Alexandrian Literati in the second century B. C. arranged the old Epic poets into a series founded on the supposed *order of time of the events narrated*.

9. First and last events in the Epic Cycle?

This, the EPIC CYCLE, began with the marriage of Uranus and Gæa, and ended with the death of Odysseus by the hands of Telegonus.

10. Character of Epic Cycle according to Grote?

Mr Grote views this EPIC CYCLE not as an exclusive canon, but simply as an all-comprehensive classification, with a new edition of the various parts founded thereupon.

11. Two species of Epic poetry excluded by it?

This classification would exclude two sorts of poems.

I. Recent Epic poets, such as Panyasis and Antimachus.

II. Genealogical poems.

12. Other meaning attributed to the term *κυκλικός*?

Some suppose that the term *κυκλικός* implies contempt; this is untrue, for the *Iliad* and *Odyssey* were included.

13. Mr Grote accounts for this?

But as the *great poets* were generally cited by *name*, the other smaller poems by degrees were called *poems of the Cycle*, and hence *the worst*: besides many of these smaller poems were anonymous. Thus Horace, when he uses *Cyclicus poeta* for *malus poeta*, is to be explained.

14. Different editors arranged the different sorts of poetry at Alexandria? Who arranged the Epic Cycle?

A scholium on Plautus, refers the arrangement of the *Epic Cycle* to Zenodotus: "Alexander tragœdias, Lycophron comœdias, Zenodotus Homerî et reliquorum poetarum libros in unum collegit."

15. Meaning of the word *ἔκδοσις*?

An *Edition*, *ἔκδοσις*, means a copy fairly drawn out, and left for daily use in the library.

16. Lange's opinion regarding the mode of forming the Epic Cycle?

Lange and Ulrichi think that the several poems of the Epic Cycle were cut down and abridged so as to produce an exact continuity of narrative.

17. How far did the continuity of narrative extend?

But the continuity of narrative in the *Cyclic poems* was only *approximate*, not exact.

18. Welcker's opinion regarding the Epic Cycle?

Welcker considers that the Epic Cycle was a classification deliberately framed to comprise all the various productions of the *Homeric muse*, as opposed to the *Hesiodic*.

19. Grote's opinion as to the *basis* of arrangement?

But Grote considers the basis of arrangement to have been,

I. Approximate continuity in the series of events.

II. A certain degree of antiquity in the poems.

The Hesiodic poems were too rambling to be admitted.

20. What poems do we *know* to have been included in the Epic Cycle?

The only poems we *know* to have been included in the Epic Cycle, besides the Iliad and Odyssey, were

I. The series of poems on Troy from the Cypria down to the Telegonia.

II. The old *Thebais*.

21. What poems only of the Epic Cycle survive?

The Iliad and Odyssey are the only poems of this cycle which survive.

22. These compositions are suited to the character of their age?

These compositions are the monuments of an age essentially religious and poetical, but also essentially *unphilosophical*.

23. The ancient and modern critics differ as to the extent of Homer's works?

The ancients attributed very many poems to Homer. The moderns, beginning from Aristarchus, regard him only as author of the Iliad and the Odyssey.

24. Who were the *Chorizontes*? The chief of them?

The Chorizontes, headed by Xenon and Hellanicus, separated the authorship of the Iliad and Odyssey.

25. The *Thebais* has even more ancient testimony than the Odyssey?

The poem called the *Thebais* has authority to be called Homeric even greater than the Odyssey, for *Kallinus*, the Elegiac poet, B. C. 660, mentions it as Homer's.

26. By whom were the Rhapsodes banished from Sicyon?

Besides Cleisthenes, tyrant of Sicyon, 580, banished the Rhapsodes for reciting the *Thebais*.

27. Grote proves that it was for reciting the *Thebais*, not the Iliad, that the Rhapsodes were expelled?

It appears that the *Thebais* excited his anger, not the Iliad, for

I. "Little else was sung save Argos and the Argives," refers to the *Thebais*, not to the Iliad.

II. Adrastus is mentioned as the hero in *Thebais*, he is named only twice in the Iliad.

III. Adrastus was worshipped at Sicyon, therefore the Rhapsodes would naturally recite the *Thebais*—a history of his exploits.

IV. *Melanippus* was the *Hector* of Thebes, the opponent of Adrastus; Cleisthenes introduced his worship in room of that of Adrastus.

28. On what authority does the tradition regarding Homer's blindness depend?

The belief in Homer's blindness depends on the Homeric hymn to the Delian Apollo, which is considered to be genuine by Thucydides.

29. Answer of the Delphic Oracle to Hadrian regarding Homer?

Hadrian consulted the oracle of Delphi, to know who Homer was. The oracle answered, "Homer is a native of Ithaca, son of Telemachus, and Epikaste, daughter of Nestor."

30. By how many years do the oldest and latest dates for Homer differ?

The oldest epoch given for Homer differs from the last by no less than 460 years.

31. Grote's (and Niebuhr's) definition of the Homeridæ?

The *Homeridæ* were a poetical clan settled in Chios, who selected Homer as their *Eponymus* and progenitor, and in whom all the glory and fame of individual members was merged.

32. How long did the school of Homeridæ exist?

The Homeridæ existed down to the historical times in Chios. They were known to Pindar, Hellanicus, and Plato.

33. Nitzsch erroneously disparages them?

Nitzsch doubts their 1) antiquity. 2) He makes them simple *writers*.

But, I. They are compared with the Euneidæ, Talthybiadæ, &c.

II. The Homeric *αἰδοῖς* sings his own compositions.

34. Welcker's meaning of the word Homer? To what other personage does he compare him in that sense?

Welcker considers the name *Homer* to mean "*the arranger*" or "*distributor*." Mr Welcker makes the name of the sage *Vyāsa* (Hindoo), to mean the compiler of the *Veda*.

35. Enumerate the different æras given for Homer?

Different æras given by authors for Homer.

Old Authors.	Date.	Reason.	By what modern adopted.
I. Crates,	Before return of Heracleidæ.	No mention of Dorians in Peloponnese.	
II. Eratosthenes,	100 years after Troj. war.	There is mention of grand-children of Æneas.	Mitford
III. Aristotle,	140 after Troy, contemp. Ionic migration.		Clinton
IV. Theopompos,	The reign of Gyges, 708, 688.		
V. Herodotus,	400 years before his own time=850.		Grois.

36. Date for Homer, according to Mr Grote? His reasons?

Mr Grote places Homer's age between 850 and 776.

1. Not later, for Arktinus, who lived 770, mentions him.

2. Not earlier, because we should thus enhance the wonder of their preservation.

37. How were Homer's poems delivered to the auditory?

The poems of Homer were *not read* by individuals alone and apart, but sung or recited at festivals, or to assembled companies.

38. With what did the bard usually begin?

Originally the bard sung his own Epical narrative, beginning with a proœmium or hymn to one of the gods.

39. When did a reading class begin in Greece?

Readers there were none in Greece until the times of Solon and Peisistratus; from that time they increased both in numbers and influence.

40. What Epic poet was favoured by Hadrian, in rivalry to Homer?

The emperor Hadrian endeavoured to bring the poems of Antimachus into fashion at the expense of Homer.

41. Three great classes of reciters ?

There were three classes of reciters.

I. *αἰδοῖ* and *ραψῳδοί* for the *Epic*.

II. Singers for the *Lyric*.

III. Actors and singers, with dances, for chorus and drama.

42 Reasons for the hostility of the philosophers to Homer ? Meaning of *ὑπονοίαι* ?

Socrates, Plato, and Xenophon, speak contemptuously of Epic poets, for,

- I. These philosophers considered Homer, &c., merely with a view to instruction in ethical doctrines and virtuous practice.
- II. They censured poets as dealing with matters of which they could give no rational account.
- III. They censured all professional exercise of talent to gain a livelihood.

Δῆλον γὰρ ὅτι τὰς ὑπονοίας οὐκ ἐπιστάνται. ὑπονοίαι are the hidden meanings or allegories which philosophers endeavoured to find in Homer.

43. Difference between *αἰδοῖς* and *ραψῳδός* ?

Originally the *BARD*=*αἰδός*, *sung*, and enlivened the song with the tones of his four-stringed harp.

The *Rhapsode recited*, holding in his hand nothing but a branch of laurel (*æsculus*).

44. Symbols for the different species of poetry ?

Poemata omne genus apta *virgæ, lyræ, sacco, cothurno*.—Apul.

45. Müller's definition of *ραψῳδεῖν* ?

ράπτειν αἰδοῖν, denotes the coupling together of verses without any considerable divisions or pauses—the even, unbroken, continuous flow of the Epic poem, as contrasted with strophic or choric periods.—Müller.

46. Cause of declension of old manner of reciting ?

The improvements in the harp, and the growing complication of instrumental music, contributed to bring discredit on the primitive accompaniment.

47. With what art have *Wolf*, &c., connected the unity of authorship ?

Wolf and his school have connected unity of design and authorship with the art of writing.

48. Date for earliest extant inscription ?

The earliest existing inscription is not earlier than Ol. 40.

49. First authority for the use of manuscripts ?

The first positive ground which authorises us to suppose the existence of a *manuscript* of Homer is the famous ordinance of Solon regarding the *continuous* recitation at the Panathenæa.

50. The existence of a class of trained bards no difficulty ?

The existence of trained bards, gifted with great memory, is far less astonishing than that of long manuscripts in an age essentially non-reading and non-writing.

51. Manuscripts were not necessary ?

Manuscripts could not have been necessary, for if so, blindness would have prevented the bard's success, yet Demodokos and Homer were both blind.

52. *Memory* alone was sufficient for all purposes?

Memory would effect the object, for, 1. persons are mentioned who could repeat both poems by heart: and, 2. rhapsodes recited in succession, and each committed to memory his own portion.

53. Proof, from internal evidence, that the poems were *recited*, not written?

The loss of the *F* is a proof that the poems were *recited* for a considerable time before they were reduced to writing.

54. The arguments of *Giese* for the same?

Giese also notices as arguments for the same—

I. The variety of interchangeable grammatical forms.

II. The numerous metrical licenses set right by oral recitation.

55. *Giese's* remark upon the *MSS.* used by the Schol.

Giese remarks that all the Ionic *MSS.* of Homer mentioned in the Schol. have *H* and *Ω* as long vowels, and no special mark for rough breathing.

56. Why was there no necessity to write out the poems of Homer until the 7th century?

There was no need of writing out the poems of Homer until the 7th century B. c., for there was no *reading class* until the Iambic and elegiac measures were introduced, and the subjects of poetry became diverted from the epical past to the real life of the present.

57. A political event favoured the use of writing then?

At this period (700 B. c.) the opening of Egypt to Grecian commerce would furnish *papyrus* to write on.

58. *Lachmann's* division of the *Iliad*?

Lachmann divides the 22 (?) books of the *Iliad* into 16 separate songs.

59. Meaning of *ὑποβολή* and *ὑποβάλλειν*?

ὑποβολή and *ὑποβάλλειν* = aiding the memory of a speaker, and keeping him in accordance with a certain standard in possession of the *prompter*.

60. Argument hence derived for use of *MSS.*?

The appointment of a *prompter*, *ὑποβολεὺς*, plainly indicates the existence of complete *MSS.*

61. This was analogous to an ordinance of *Lycurgus* (orator) regarding the dramatists?

Lycurgus (orator) is said by *Plutarch*, τὸν τῆς πόλεως γραμματεῖα (town clerk) παραγιγνώσκειν τὰ δράματα τοῖς ὑποκρινομένοις.

62. Alteration effected by *Solon* in mode of recitation? (*Ritschl.*)

According to *Ritschl*, before *Solon* the Rhapsodes recited in parts, and *Solon* only checked the license of the Rhapsodes as to the recitation of the separate books.

63. By whom was *Peisistratus* assisted in his revision?

It was *Peisistratus*, who, with the help of *Onomakritus*, first settled the order of the parts, and bound each poem into a whole, with some corrections and interpolations.

64. What must be *proved* before we conclude that *Peisistratus* first arranged the *Iliad* and *Odyssey*?

To prove that *Peisistratus* was the first architect of the *Iliad* and

Odyssey, we should prove that no other long poem existed during the earlier centuries.

65. A long poem did exist before the time of Peisistratus?

The *Æthiopis* of Arktinus, which contained 9100 verses, dates 200 years before Peisistratus.

66. The catalogue of the ships is not a mere fragment of a song?

The catalogue is not a fractional poem introduced by Peisistratus, for,

I. A barren list of names, unconnected with other events, would have pleased neither poet nor hearer.

II. It was of authority in the time of Solon, as Homer's.

67. Cause of the division of the poems into Rhapsodies?

The division into Rhapsodies was the only way of designating a particular portion of so long a poem, until arranged in books by Aristarchus.

68. Comparatively modern instance of this mode of division?

Quintus Kalaber is referred to by his episodes.

69. The recension of Peisistratus never mentioned? Why?

The Alexandrine critics never mention a recension of Peisistratus, hence P. Knight infers either that

I. They did not possess it, or

II. They considered it of no authority.

70. Ritschl's reason for this omission?

Ritschl considers the *vulgate* to have been formed on the recension of Peisistratus, and that the Alexandrines only mentioned other versions when they differed from his.

71. Grote gives two reasons why the poems, as a whole, should be considered as anterior to the age of Peisistratus?

There is nothing in the *Iliad* or *Odyssey* which savours of the age of Peisistratus—no hint at the alterations brought about by two centuries in language, coined money, habits of writing or reading.

72. Basis of our decision regarding the Homeric question?

We should decide on the Homeric question, not by particular *gaps*, &c., but by the preponderance of proofs of design, &c.

73. Two instances of violation of unity of design in *Odyssey*? How accounted for?

Nowhere in the *Odyssey* is there any want of unity of design. Two apparent instances, however, are mentioned.

I. Number of days occupied by Telemachus at Pylus and Sparta, which must be considered as an oversight of the poet.

II. The *double* assembly of the gods, at the beginning of first and sixth books; but the object and result of both was different.

74. What may we infer from the analogy of the *Odyssey*?

From the analogy of the *Odyssey* we can infer that long and premeditated epical compositions were usual, and suited to the Greek mind.

75. Merit and defect of the Wolfian theory?

The Wolfian theory, asserting many composers for the *Iliad*, explains the gaps and contradictions, but nothing else.

76. Difference between *Epos* and *Epopee*?

The age of *Epos*, i. e. short heroic songs, is followed by that of the *Epopee*, i. e. long and continuous metrical poems.

77. Mr Grote's theory?

Mr Grote's theory is, that the *original* poem was not an *Iliad*, but an *Achilleis*, and consisted of the 1st, 8th, 11—22nd books. The books 2—7, and book 9, were added to give a wide picture of the Trojan war. The 10th added on account of line 88 in the 8th book.

78. Only apparent exception to his theory? How accounted for?

The only halting place in books 11—22 is the death of Patroclus, which was necessary to cause the revolution in the heart of Achilles.

79 & 80. Mr Grote excludes books ii.—vii., on two arguments?

The disablement of Diomedes, Agamemnon, and Odysseus takes place only in the eleventh book, and yet this was the first means taken to elevate Achilles.

In the first book Zeus promises that Achilles should be honoured, and that death should befall the Greeks, yet nothing is done for either throughout the books from 2 to 7.

81. The author of the 11th book did not know the 9th?

Mr Grote brings forward several arguments to prove that the poet of the 11th and following books did not know of the 9th.

- I. XI. 607, Achilles says, *νῦν οἶω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς λισσομένους*. Accordingly he knew nothing of the supplication mentioned as occurring the evening before.
- II. XIII. 15, *ἀλλ' ἀκνώμεθα θῆσσαν, ἀκισταί τε φρένες ἰσθλῶν*, is inconsistent with the idea that the attempt had already been fruitlessly made.
- III. XVI. 52—51, When the Trojans attack the ships, Achilles says he would soon cause these to fly, *εἰ μοι κρείων Ἀγαμέμνων ἦπα εἰδείη*, this is wholly inconsistent with book IX., where Agamemnon is utterly prostrate before him.
- IV. After the death of Patroclus in XVIII. 108, XIX. 55, 68, 270, we find Achilles reverting to his primitive quarrel with Agamemnon, in book I., without any notice of the offer of reconciliation in book IX.
- V. The intrusion of the ninth book breaks up the *sequence* of affairs, visible from book I. throughout, for Agamemnon has honoured Achilles (*in it*); the Greeks are defeated, yet numberless woes are heaped upon them still.

82. Three passages in which the ninth book is apparently alluded to?

There are only three passages in which the ninth book is alluded to, namely, the succeeding:

- I. XVIII. 444—456, pronounced spurious by Aristarchus and Schol.
 - II. XIX. 140—141, these lines are no way needful.
 - III. XIX. 192—195, the context better without them.
- } And both these passages intended for the very purpose of allusion to IX. *χθις* in both is made to mean *nudius tertius*.

80 & 81. At the point of union of these books, both at beginning and end, there is an evident awkwardness?

At the point of union of the *Achilleis* and the *Iliad* (2nd book) the real awkwardness is, that Oneiros and his falsehood produce no effect for Agamemnon takes a very different step from that advised, and besides, Diomedes is successful in the fray.

Also the final incident at the end of book 7 is awkward, there was no need to *build a wall*, for the Greeks were as yet *victorious*.

85. How does Mr Grote explain the allusions to the *wall* of the Greeks in the after books?

As regards allusions to the wall in the after books, the hearer would naturally comprehend the existence of a wall and ditch round the ships, erected when the Greeks first came against Troy.

86. The shield of Achilles may be an interpolation? Why?

Grote concedes that the shield of Achilles, book XIX., may be the work of another hand, because the description is too long and laboured to be written by a poet who has evidently husbanded his resources from books 11—22.

87. Mr Grote offers a second theory?

Grote offers another theory, if his first be not accepted, namely, "if we must admit but one part from A to Ω, we may suppose that the double point of view is *his* deliberate design, and that as there is a double plot in the *Odyssey*, so there is a double story in the *Iliad*, one relating to Achilles and the Greeks, the other to the Trojans.

88. The *Faust* of Goëthe is in some respects analogous to this?

The *Faust* of Goëthe affords an example in our own day of a poem conceived on a narrow scale, and enlarged by the same poet.

89. Even the *Homeridæ* might have composed the poems?

A poem also might be formed into one connected whole, by several well-trained writers under the guidance of one superior mind, and this could well have been done by the *Homeridæ*.

90. Wolf's arguments, from defect of style in later books, are of no weight?

Wolf remarks the difference of style in the last six books, but

1. Inferiority of merit is reconcileable with unity of authorship.
2. It arises from the increased difficulty when the poet came to speak of Achilles' glory.

91. The last two books are probably additions?

The last two books are probably after additions, for

- I. The death of Hector satisfies the exigencies of a coherent scheme.
- II. Odysseus and Diomedes, who had been wounded, appear in XXIII. suddenly quite restored.

III. Several differences of style and meaning are remarked.

92. The only separate songs in the *Iliad*?

The only separate songs in the *Iliad*, and these are very short, are

1. The combat of Glaucus and Diomedes.
2. The fight between Tlepolemus and Sarpedon.

93. The *Odyssey* is by a different author?

The *Odyssey* is by a different author than the *Iliad*.

Iliad.

Odyssey.

- I. *Iris* is messenger of gods . . . *Hermes*.
- II. Wind-gods are independent . . . Under power of *Æolus*.
- III. *Charis* is wife of *Vulcan* . . . *Aphrodite*.

94. How far do these discrepancies extend?

These discrepancies, however, are so little important that two different persons, in the same age and society, might well be imagined to exhibit greater.

95. The more skilful arrangement of the *Odyssey* is supposed to be a proof of its later age, on erroneous grounds?

The more skilful plan of the *Odyssey* is considered a proof of its later age, but

I. The primitive *Achilleis* is as skilfully arranged as the *Odyssey*.

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κασσιτερός, not "tin" but "*stannum*" = *werk*, a mixture of *lead*, *silver*, and other metals. The *halchet*, *wimble*, *plane*, and *level* are the tools known to Homer, he did not know the *saw*, *square*, or *compass*.

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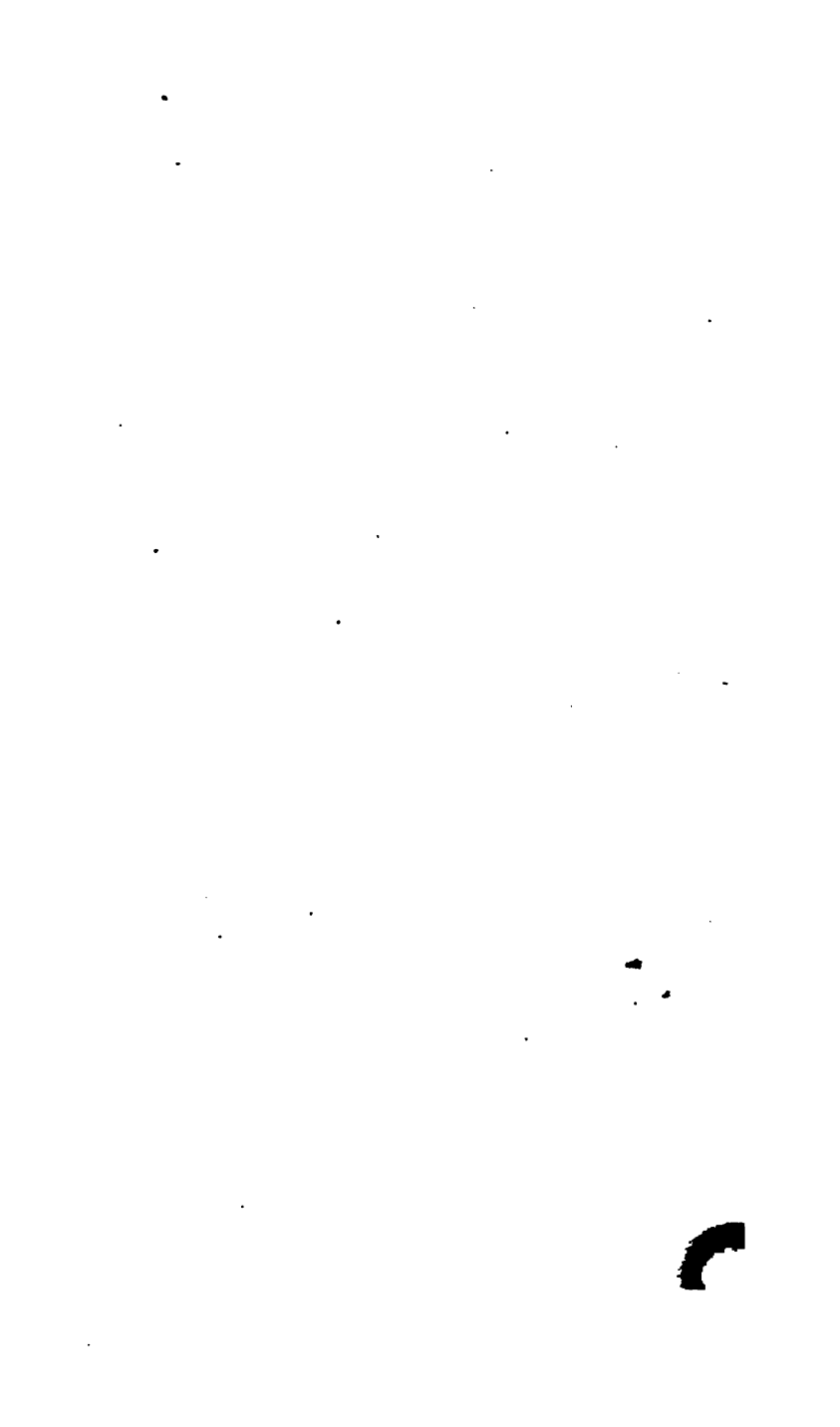
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